THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

3

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1. THE HON. T. INUKAI, LEADER OF THE KOKUMINTO PARTY
2. MR. AND MRS. INUKAI IN THEIR GARDEN 3. RESIDENCE OF THE FAMOUS POLITICAL LEADER

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THE JAPAN MAGAZINE

VOLUME EIGHT JULY, 1917 NUMBER THREE

LEADER OF THE KOKUMINTO PARTY

By S. FUJII

THE subject of this sketch, the Hon. Tsuyoshi Inukai, is one of the foremost among the great political leaders of Japan. Though the membership of the party is not very large, they are influential politicians, but none more so than the leader, who is regarded as the "god of the constitution." Though disposed to extremes and not infrequently a bit arrogant Mr. Inukai is a very popular man. Though his party is usually a minority in the Imperial Diet it has often obtained the casting vote on questions of great national importance, thus restraining majority parties and making the legislature think before action.

There are those who accuse the Kokuminto leader of playing to the gallery and putting popularity before practical politics; but this is to wholly misunderstand him. Mr. Inukai is a man of ideals; and always stands for best rather than better. While the world bends and winds, following the route of least resistence, Mr. Inukai believes in going straight towards the objective. If he believe himself in the right, he never yields to superior power of prestige. Having never been entrusted with any important public office no one has yet had an opportunity of testing his capacity or his attitude toward great responsibility; he has always been free to express his own opinions and adopt his own course. In other words his main rôle so far has been that of a critic. It is evident, however, that he often succeeds in leading popular opinion even against the stream in time of important controversy. No one can accuse Mr. Inukai of changing his views to suit inconvenient opposition. In facing his duty he has never been known to shrink from personal disadvantage.

The nation can never forget the firmness of mind and purpose displayed by Mr. Inukai at the time of the Russo-Japanese war. He took much the same

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attitude toward the conflict with Russia as Mr. Lloyd George did in England against the Boer war. While the friends of the Kokuminto leader fell away one by one to the war party, Mr. Inukai held his ground in spite of strong opposition and unpopularity, quite uninfluenced by the outcry against him. This shows that he is far from being a mere calculator as to his views and actions. He is a man who simply wishes to do the best for his country and to do it well. This simplicity and strength of mind he has displayed even from boyhood.

Mr. Inukai is an Okayama man, from which town he came in youngmanhood and entered the Keiogijuku University, Tokyo, at the head of which was the famous Mr. Yukichi Fukuzawa, an advocate of utilitarianism as against formalism and convention. Young Inukai did not much favour the spirit of the new school, as he could not prefer the manners and habits of tradesmen to those of samurai and gentlemen. So he differed from the majority of the students in keeping to his oriental garb, even to his wooden *geta*. He would rather be a Japanese hero than a mere imitator of western style. He was too poor to have money for books, but he added to his slender purse by contributing to the press. He made rapid progress in his studies, especially in English. On graduating he was appointed to the staff of the *Hochi* newspaper, Mr. Yano Fumio being editor-in-chief, a man who was afterwards Japanese Minister to China. Mr. Inukai was a progressive in newspaper work, and thus differed much from his colleagues, so had to leave them in time, as his advice was not adopted. He then entered the office of the *Choya* and later was editor of the Akita *Sakigake*, where he also proved too independent for his masters. Next he started a publication of his own, called the *Keizai Zasshi*, or Economist, in which he expressed views rather radical in the financial world of that day. Like the proverbial Irishman, he seemed always "agin the guvernmint." Opposition seemed to him the life of progress. He always has his eye on some ideal that reflects on things as they are; and so he is never satisfied.

When the then Count Okuma took an active part in the Kaishinto party of 1898 Mr. Inukai was a great assistance; and in the Okuma-Itagaki coalition cabinet Inukai was appointed Minister of Education, from which he soon resigned and returned to private life. He is not a man destined to serve but to rule. In office he does not spare his superiors and so they will have none of him. In referring to mistakes or omissions he does not hesitate to call a spade a pade. He is keen and unreserved in attack; and always remarkably grave. He is slow to promise, but quick to perform, in spite of all difficulty. Mr. Inukai is a man that never cares to make himself indebted to any man, especially to seniors

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or superiors. He does not welcome entangling alliances. He does not know the meaning of compromise; and no party has ever attempted to buy him over.

In carrying out his ideas for the country he does not hesitate to spend and be spent, even though exhausting his slender income in the process. When he was in the Kaishinto he devoted his private income largely to promoting sound political opinions in the provinces. Finally he found himself so far in debt that his property was attached and his family had to telegraph him asking what to do. Mr. Miyajima Sohachi privately arranged with Count Okuma for pecuniary relief to save the situation; but when Mr. Inukai heard of it he refused such help, saying that should he accept it he would be beholden both publicly and privately to those with whom he might at any time be obliged to differ on political and national questions; and he could not, therefore, consent to limit his freedom as a public man. Consequently Mr. Miyajima was forced to walk three miles to get a telegram sent off to Count Okuma cancelling the arrangement. Mr. Inukai differs from his colleagues in the Kokuminto party as readily as members of the opposition; and consequently some members of his party have found him inconvenient and tried to get rid of him. At times he has been known to rise and defend himself against his accusers with his fists, drawing much opposition from the party. But he does not care for numbers. He says that if he has thirty picked men as lieutenants he can make the truth prevail in the political world. Usually he has this number ready to champion his policy; and what they stand for always demands the careful attention of the public. His party has always firmly opposed the Bureaucracy and the clan system, and stood stoutly for constitutional government. A man of diminutive stature but piercing eye, his opponents, when he takes the rostrum, shrink with terror before his cynical wit and rapier-like strokes.

In the last session of the Imperial Diet the Kokuminto united with the Kenseikai for the impeachment of the Terauchi cabinet on the score of its alleged unconstitutional practices; but before the vote was put the premier dissolved the House. Although Mr. Inukai had joined the Kenseikai against the government he rebuked them and criticised them in his speech before the Diet, to the great applause of the Government; and then he turned and gave the government a still severer drubbing, to the great delight of the Kenseikai and his own party; all of which indicates his great impartiality of character and independence of spirit.

A man of 62 years of age, he is now rather old for the strenuous warfare of political party strife in Japan. In the last election his party had an increase of ten new members, but the party is not yet sufficiently strong numerically to

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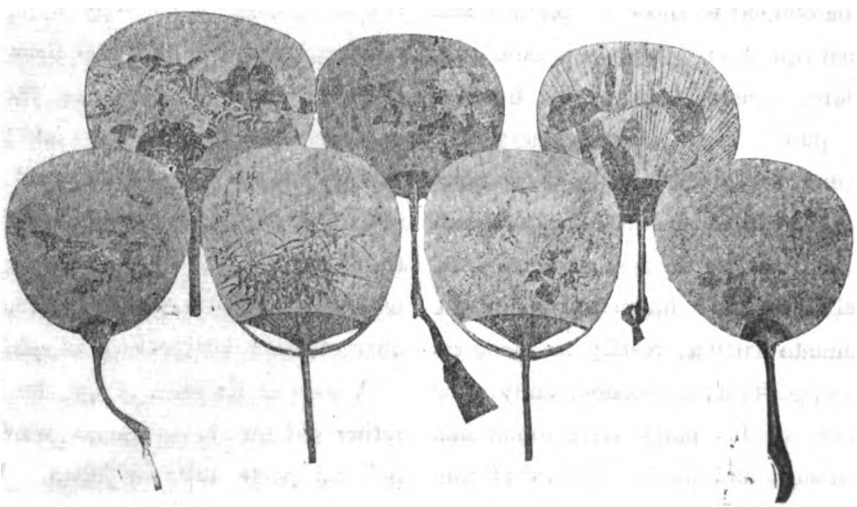
turn the tide in their favour, though in any controversy in the Diet they might be able to decide the casting vote by the help of independent members and the assistance of other parties. Besides the leader, there are other able men in the Kokuminto, to whom the country looks for careful criticism of the government and of the other parties. In Japan there are many people of thought and learning who admire a party that has no ambition after office, but merely wants to have things go right; and for this the Kokuminto party is most admired and respected. There are few politicians of any school in Japan that have been so many years before the public eye without suffering more from mistakes and infirmities than has Mr. Inukai. To have faced and come through all that he has without giving any one the right to accuse him of illigitimate means in word or deed is a triumph that most politicians in Japan might well envy. As the salt of the Japanese political world, and the judge of the degenerate political manipulators, he will ever be remembered by his countrymen with gratitude, and forever occupy a place second to none of the great heroes of political reform in Japan.



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KAKIHAN

By B. KURATA

IN western lands the custom is to sign important documents with the names of persons or corporations in the handwriting of the individual, or official representing the corporation, affixing the seal of the latter should it possess one. Authenticity depends usually on identification of handwriting, a thing that is not easy to duplicate or forge. Something like this existed in Japan in ancient times, although personal or corporation seals are almost universally used to-day. A Japanese written signature was known as *kakihan*, or written seal-mark. Later these marks came to be engraved on wood or stone or rings, no doubt a relic of the time when few could write and could only make their mark, as was the case also in Europe, to which old books often testify.

The custom of using the *kakihan* came from China to Japan. In that country in ancient times it was the custom for the ruler to signify approval of documents presented to him by writing a certain ideograph on them, which meant "approved." In time Japan adopted the same method, the emperors adding the date after their signatures. The mark of approval consisted in the handwriting of the ruler. Sometimes the ideograph which means "approved" alone was added, something like what in commercial slang is known as O. K. In certain cases the ideograph which means "granted," was inscribed on a petition in the Imperial hand.

Thus a single ideograph written by the Imperial hand was equivalent to a seal-mark. Subjects, however, had to signify approval by writing their names on documents or letters, and this was done by using *kakihan*, a practice followed by all officials, governors and others who had to signify approval of important papers and enactments, numerous examples of which are still extant. In later times such marks were written cursive style, instead of the usual form in which was square style. Some writers had a fancy for ornamental flourishes, as they had in Europe in the Middle Ages, and this is the form that is specially understood by the name *kakihan*.

This ornamental, or flowery style of signature, developed gradually. Isé Teijo, a famous archaeologist of the Tokugawa period, supposed that it came into fashion after the Shokan era between 886 and 900 A. D. Of *kakihan* there are five different styles:

1. The *someitai* style is cursive and represents the family name of the writer. The famous scholar, Oé Masafusa, who lived in the Heian era, used this form. It somewhat resembled a monogram made from the ideographs of his name.

2. The *nigotai* style is a combination of the ideographs of the name sidewise instead of lengthwise, like the first one. Prince Arisugawa Sachihito always used this form of signature.

3. The *ichijitai* style is an ornate inscription of but one ideograph of the name. It was used by Madenokoji Takafusa, the character resembling a shadow of the original. Prince Doyu,

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an Imperial abbot of the Seigo-in temple, Kyoto, also adopted this form.

4. The *betsuyotai* style does not represent the ideographs of the name but a sort of crest adopted by the writer, looking like a bird or animal. The signature of Miyoshi Masayasu resembled a bird in appearance.

5. The *minchotai* style originated with the Min dynasty of China, and was adopted by daimyo in Japan after the Tensho era. It consisted of first drawing a horizontal straight line, and then placing the ideographs of the name above or below the line. The Emperor Gomizunoō adopted this form of signature.

There is a story to the effect that once a thoughtful man who lived in Kyoto, bought some melons and put them away. Afterwards one of them was found to have disappeared and no trace of it could be had. He interrogated every one in his household, but no one knew anything of the melon. But one of the maids said that she had seen Afumaru opening the closet where the melons had been concealed. Now Afumaru was the pet son of the master of the house. The lad was called in and questioned about the matter, when it became evident that he was the thief. The father was so angry that he resolved to expel his son from the household, and called together his neighbours to tell them what he intended to do. The neighbours, after hearing the circumstances, endeavored to dissuade the father from his purpose, as they thought it too extreme a penalty for merely stealing a melon. The father would not heed their advice, however, but drew up a document disinheriting his son, and the neighbours, as witnesses, had to sign it with their *kakihan*.

The boy, after expulsion from the paternal roof, did not improve, but turned into a regular burglar, doing numerous ill deeds, for which in time he was arrested. The police, suspecting the father of the youth as an accomplice, arrested him also. But he maintained his innocence, showing how he had cut off relations with the wayward lad ten years before; and to prove which he brought out the document bearing the *kakihan* of various witnesses. The father was thereupon set at liberty; and the neighbours at once saw the wisdom and usefulness of *kakihan*.

The *kakihan* was always so written as to preclude, if possible, imitation of one's handwriting by others. Men vied with each other in giving character and individuality to their signatures, just as they did in western countries, and in some cases still do. Some had secret ways of preventing forgery. For instance, they had a very tiny hole in the center, or in some special part of the seal, which they alone could point out in case of doubt. Some put the hole in with a needle after the ideograph was written; and in case of dispute, would hold it up to the light and identify the hole. In this case a man could reject any mark claiming his approval if it lacked the accustomed hole in the accustomed place. To-day postage stamps and bank drafts are safe-guarded in a similar way.

When Hideyoshi sent his expedition to Korea in the latter part of the 16th century the Japanese generals in the peninsula presented to him a joint letter, each of them placing his *kakihan* after his name. One of the generals, the famous Kato Kiyomasa, could not write his signature so quickly as the other, as it had numerous strokes; whereupon a friend named Fukushima Masanori remarked that it was a very inconvenient sort of *kakihan*, so troublesome indeed that Kato would not have time to sign his will before breathing his last. Kato, who did not much appreciate the joke, replied solemnly, that he was a soldier and ready any moment to die in battle, and that a man who did not expect to die in his bed, had no care as to how quickly he could write his signature on his will; which reply seemed to silence Fukushima.

In Japan to-day all the great statesmen of the nation still use *kakihan* when signifying approval of official papers. There are thus two ways of signing a document: either by affixing one's personal seal, or by inscribing it with *kakihan*. It is a well-known fact that the famous Admiral Count Togo always follows this practice. The reason is that while it is quite easy to have one's personal seal copied, it is very difficult for a forger to imitate a *kakihan*.

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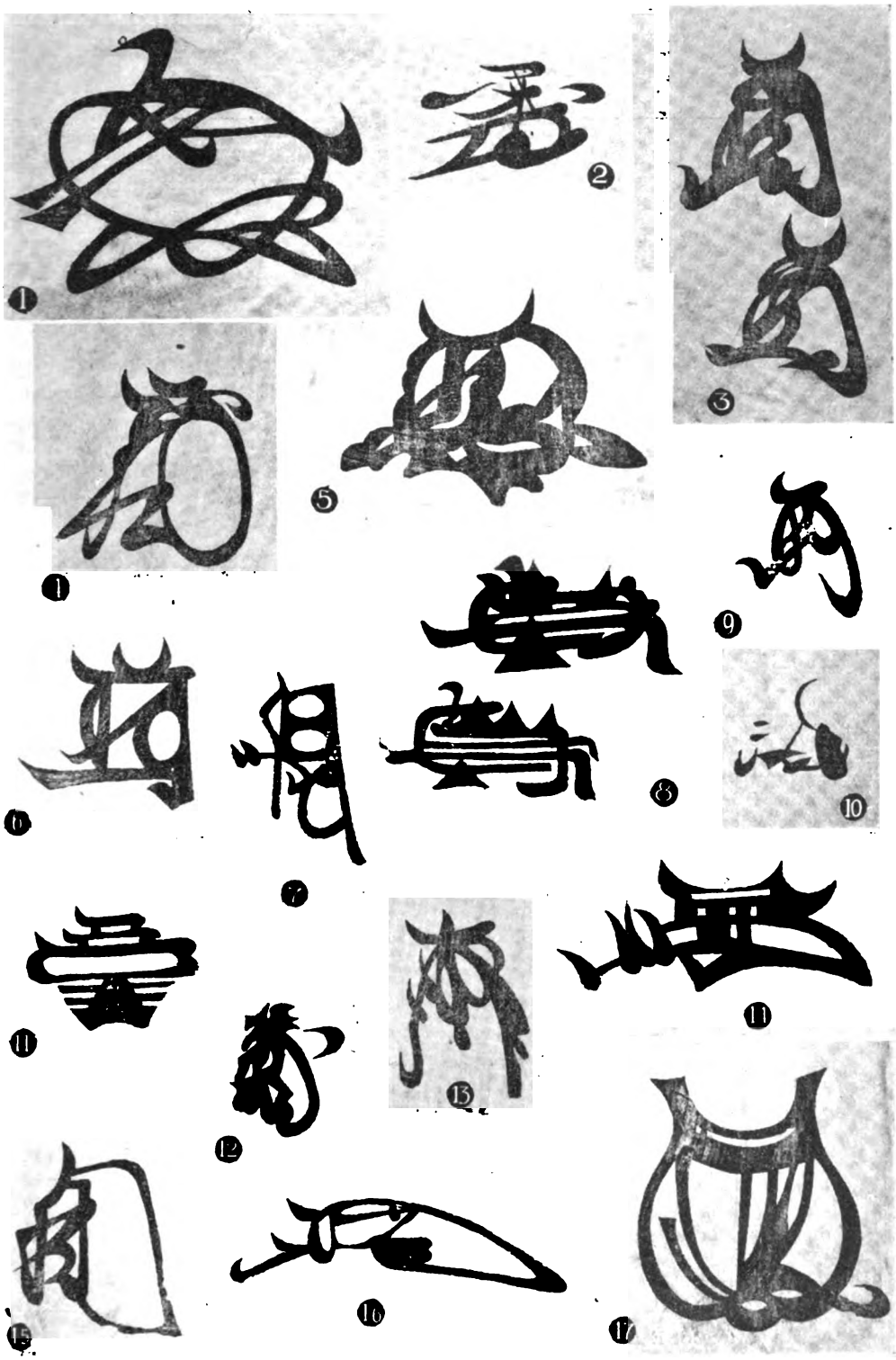

1. KIYOMORI 2. HIDEYOSHI 3. YOSHINAKA 4. TAMETOMO 5. SHIGEMORI
6. YORIMASA 7. SHINGEN 8. TADAHIRA 9. TAKATOKI 10. NOBUNAGA
11. TOMOTSUNA 12. TOKIMUNE 13. YOSHISADA 14. KAGEKIYO 15. YOSHITOKI
16. KENSHIN 17. YORITOMO

KAKIHAN OF FAMOUS MEN

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SCENE IN THE CEMETERY: SOTARO CAPTURES FUSÉ
DEATH OF HANROKU

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THE DEATH OF SHIKINAMI

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HEIZO GOES IN SEARCH OF THE LOST COUPLE

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OSAN AND HANSHICHI

A NOVEL

By BAKIN

(Translated By Dr. J. Ingram Bryan and Professor Shin-ichi Takaki)

XX

The Last Act

It was a December evening, the seventh of the month. Osan and Hanshichi were hurrying along a lane towards the Sennichi temple. Overhead the stars were twinkling like so many pieces of ice. Across the cold silence came the heavy sound of a temple bell, accompanied by the voice of a priest murmuring a sutra before the altar. The sound died away in the chill sky.

The couple ventured inside the precincts of the temple and found a spot to sit down among some gravestones under a willow. They had made up their minds to perform the last act, and talk seemed out of place. It was no use to say anything more. Osan was quietly praying, repeating silently ten times her wanted invocations to Buddha. Hanshichi softly drew out his short dagger and was preparing to despatch Osan first.

It was pitch dark now. Osan was uttering her petitions softly, and he thought it would be best just to thrust the point of the blade tenderly into her throat and still the dear voice for ever. Suddenly there was the agonizing cry of two persons just behind them! Osan and Hanshichi paused. They were forced to speak, remarking merely that there were others about to leave this cruel world at the same time.

Hanshichi again took up his dagger and began to nerve himself for his trying duty.

"Wait!" cried a voice in front. A samurai stood before them. From his voice they knew it was Atsukura Tomoharu, the veteran retainer of the House of Tsuitsui. Behind him came Arimatsu Sotaro, son of Tenzen; and behind him again was the villian Fusé Chutaro, his hands tighly bound. Kasamatsu Heizo was also with them; but he was out searching for Osan and Hanshichi. He was carrying little Otsü on his back; and leading Sonohana by the hand. In the light of the lanterns which they carried, Osan and Hanshichi could be distinctly seen seated in the attitude of those about to depart this life. Osan and Hanshichi looked around them in the rays of the lanterns and saw the bodies of Akane Hanroku and Shikinami, wife of Arimatsu Tenzen, lying behind them.

In the bewilderment that ensued the party gathered around the two silent bodies which they lifted up gently and endeavored to revive. Two letters of farewell were found on a gravestone beside them. Atsukura took up the paper and read:

"It is quite natural that things should

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be as they are. Akane Hanroku cut down the sacred old camphor tree at Yonedani for the sake of money, despising the spirit of the tree. Consequently he incurred a curse and caused the death of Tambaichi, lost Osan in violation of the promise made to her father, having planned the marriage of Hanshichi and Sonohana just to be connected with a powerful family, much against Hanshichi's will. He was angry when he heard that Hanshichi and Osan eventually became man and wife in Osaka; and stealthily left his place of confinement to visit Osaka and find out the truth of the situation. There he learned that Osan and Shikinami had become known to each other as mother and daughter. He then for the first time realized the wonderful fidelity and chastity of Osan and Hanshichi; and at last becoming ashamed of his deeds he decided thus to end his life. He makes a last request that he, Hanroku, be recognized by the city officials as responsible for all the deaths and crimes associated with the matter."

The note left by Shikinami was to the effect that her two daughters Sonohana and Osan were perfectly loyal and chaste, in contrast to their mother who had taken another husband, an act of which she was deeply ashamed. Suspecting that Osan had made up her mind to die, she herself had decided to do the same, and to do it first, so that Osan might learn of it and so abandon the idea of despatching herself. An additional sorrow was in having to part from her little grandchild, Otsu. She expressed appreciation and gratitude for the kindness shown her by her present husband, being only sorry that she had not the strength nor courage to explain all to him before her decease.

Atsukura then went on to say that he was quite convinced that the two deaths thus noted, taking place, as they did, without any collusion or previous arrangement, were honestly the result of the love of the two victims for their children to save them from suicide. He further explained that recently his master had summoned him and said that he regarded Hanshichi as a loyal subject and as a faithful attendant on his son while in Kyoto, doing all he could to save the youth from vice and debauchery; that even when Hanshichi was despised by the youth for thus trying to restrict his waywardness, he yet was calm and without resentment; that he tried to hide the crimes of the son from his father so as to save the lad from losing his place as heir. The son had confessed all this to the old lord and the latter had belived it. The old lord also understood why Hanshichi had run away; he knew it was due to loyalty for his master. The lord did not institute search for Hanshichi to have him punished, as is the custom when servants disappear. But the lord had now ordered search to be made for Hanshichi and have him brought back, free and forgiven, if there be aught against him. "I found out," he continued, "that Hanshichi was in Osaka working hard to make up the thirty *ryo* that he owed me. I accordingly gave him that sum through one of my attendants, pretending to purchase wigs which he made. I learned that he was afterwards robbed of the money by the two villains Fusé and Imaichi. The whole tale of crime was revealed by Chokuro whom Sotaro has captured. I have reported the case to the city officials, taking Chokuro as witness. Hanshichi's act in slaying one of the rascals is completely justified."

Then Sotaro spoke and said: "The

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reason why I came to Osaka was to communicate what my sister, Sonohana, was thinking about Hanshichi. My mother, however, apparently thinking that my errand was not sufficient, came to Osaka also, bringing Sonohana in the palanquin, when she met again her lost child, Osan, to her great satisfaction and delight. But the circumstance so shamed her of her own life that she did not return but disappeared on the way back. Though Sonohana was taken to the house of Osan in the palanquin with her mother, she was not permitted to see Osan. So she eventually returned with Otsu to the hotel and told me all that had happened. An attendant appeared later and informed me of my mother's disappearance. We at once set out in search of her, covering the whole city. Accidently we came across Kasamatsu Heizo who told me that Osan and Hanshichi had left home, after writing verses suggesting their determination to die together. Startled at this information we went together to look for them, and so came to the temple."

Heizo also gave his version of the episode. Then he tried to prevail on Osan and Hanshichi, on account of all they had heard, to change their minds and decide to live. The two were much impressed by the evidences of the love of their parents thus afforded them, and also by the magnanimity of the lord in showing them great consideration. So they decided not to do away with themselves for the present.

At that moment another samurai appeared from behind a willow, and removing a big hat which hid his face, he announced himself as Arimatsu Tenzen. He thereupon made explanation and said:

"All the trouble that has come upon us was not wholy the fault of Hanroku Akane. It may be that I too am under a curse, for it was I who advised my master to hew down the old camphor tree; and I am all the more guilty in that I did all for my own private interest. This morning my wife, Shikinami, told me she was going to worship at the Temma shrine with her daughter, Sonohana; but there was something in her manner that made me suspicious. I finally decided to follow her and at last came to Osaka. I laid wait and heard all the conversation that went on between her and Osan. What I heard was sufficient to allay all the wrath and resentment that I cherished against Hanshichi and to convince me of my own wrong. As I listened I was conscious of another likewise listening. I now perceive it to have been Hanroku. The two have now yielded up their lives. They are spiritual leaders to point us to the way of life. I, therefore, ask you, Mr. Atsukura to inform my lord that I have resigned my position."

On finishing this speech, Tenzen, quickly drew his sword and at one stroke severed the topknot of the samurai from his own head, thus expressing his intention to become a priest and withdraw from the world.

Then Atsukura remarked and said that the religious awakening of Tenzen was indeed most praiseworthy. He further intimated that he had two periwigs which had purchased the day before, and he would put one each in the graves of Hanroku and Shikinami, one representing the hair of Hanshichi and the other the hair of Osan; so that when the case came to light the public would only think that a man named Hanshichi and a girl called

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Sankatsu had committed *shinju* together. In this way the resolution of Hanshichi to kill himself and Osan out of loyalty to his master would be fulfilled; and at the same time the duty of obedient children to follow their parents even until death would be obeyed. So saying he addressed Hanshichi and Osan: "Now my resurrected lady and gentleman, come back with me to Nara, in accordance with your master's command! Thus you will restore the honour of your family."

Tenzen now turned to Heizo and said: "My daughter, Sonohana, having been deserted by her husband, has nowhere to go; so I would much appreciate it if you could see your way to adopt her as your daughter. I will take Osan as my adopted daughter and elder sister of my son, Sotaro, and will then make her the wife of Hanshichi."

To this proposition Heizo agreed. And so there were mutual congratulations in the midst of the sorrow. Shikinami and Hanroku were duly laid to rest in the temple grounds, and prayers were offered for the repose of their spirits. The party then went back to Nara.

Chokuro was handed over to the city authorities to be executed. Kasamatsu Heizo was taken into the service of the House of Tsutsui as a retainer and made head of Gojo village in place of Akane Hanroku, deceased. Hanshichi became one of the highest officials in the lord's service, taking the place formerly occupied by Arimatsu Tenzen.

One day the lord of the province invited all his principal retainers to his mansion and said to them:

"I just want to say that the origin of all the trouble that has been endured, is myself. From sheer extravagance I determined to secure the costliest wood for my mansion and ordered the old camphor tree to be cut down in the valley at Yonedani. With the material from that tree I built an unnecessary tea hall to enjoy needless pleasure, instead of sharing my life with the people under me. The curse thus drawn upon me caused me to make the mistake of sending my weak boy to Kyoto to lead a wayward life. Had it not been that I had among my retainers such loyal persons as Atsukura and Hanshichi I should not have been able to lead a prosperous life!"

The lord of the province, having thus expressed his regret, ordered that the beautiful hall of camphor wood be at once demolished. The rest of his life he devoted to frugal simplicity. The province from that time became exceedingly peaceful and prosperous and there was everywhere social tranquility.

Sonohana lived a solitary life in the home of Heizo. There also a husband was given to Otsu, when she came of age. Osan and Hanshichi were blessed with a large family of happy children, all enjoying increasing peace, wealth and distinction.

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JAPANESE CONSCRIPTS

By S. AKIYAMA

THE bravery and efficiency of the Japanese soldier is a matter of universal knowledge; but something of his character must be ascribed to the method of his training. The secret of power in the Japanese army is its spirit, or *esprit de corps*, something that comes not with two or three years of daily drill, but must be instilled into the Japanese youth long before he sees the barracks. In the home, in the primary school, in all schools, everywhere in society, the boy has it impressed on him that he is first of all a soldier. If his teachers fail in doing this, there are always enough reserve soldiers of his acquaintance who will see to it.

Every year on the 30th of November those called up for conscription have to go to appointed places for physical examination. They have to be men who will attain the age of 20 years in December or before the end of the next year. The list is made up beforehand and the youths are duly notified to appear for examination on a certain day. Two classes are afterwards struck off the list: those who obtain special permission for postponement of conscription, and those guilty of criminal offences. They have to answer accurately questions as to their education, character, temperment and companionship; and these reports are sent to the regimental headquarters together with the physician's report as to physical fitness for the army. There is among most of the young men a great ambition to pass the examination successfully, as it is a reflection on the family to fail. Those who are successful feel highly elated, as if they had been duly elected to the rank of samurai, a class traditionally adored by the average Japanese. The young men are careful to prepare themselves mentally and physically beforehand so that they will not fail to satisfy the searching examination they have to undergo. There are, of course, always a very few who wish to evade consription, but the number is very insignificant.

The examination usually takes place in barracks, county offices or ward offices, wherever room can be had. In some places temples and school houses are utilized for this purpose. The commander of the regimental section, usually a lieutenant-colonel, is present; and the examination proceeds for several days. Before the examination commences, printed instructions are distributed among the men, giving them information they ought to know. All the men must be dressed in their best and cut a good figure. Sometimes the young men assembled in crowds and march in a body, led by a city official, to the place of examination. A public school teacher examines them in general education and the general problems of life, after which each one before the military surgeons, who take the height, chest measurement and weight; then the teeth and eyes, speech and

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nervous system. All suffering from disease, or are less than five feet tall, are rejected. The successful candidates are then summoned one by one before the commander, who is all dressed out in his grand uniform and breast covered with medals and decorations. He smiles, receiving them kindly, and they feel elated to a rank sublime. After a few questions as to their ambitions and careers he dismisses them to the several classes they are to join. They are at the same time reminded that they must make every effort to profit by their training in the army, as the honour of their town and country is depending on them. The men are then sent back to their homes, where they are requested to follow their usual avocations until summoned to the barracks. The commander then writes his thanks to the village or town officials for their trouble in assisting the examination.

The conscripts are divided into five classes, according to education and ability. From class A those who may enter military life are drawn by lot. Other classes must enter whether or no. The men are summoned to barracks on the 1st of December each year; and their friends in the town from which they hail, usually make a send-off party for them, sometimes accompanying them to the barracks, carrying flags and banners. It is then a youth who has been rejected feels much disgraced, especially if he was rejected on account of character. Some youths who are afraid of being found below stature, stand on tiptoe when being measured, a circumstance that the surgeons have to guard against carefully; and some youths have been so disappointed at being rejected that they have committed suicide.

Every village has numerous soldiers of the reserve list, who have done their time in barracks; and some of these have been in either the China-Japan war or the Russo-Japanese war, and, therefore, have much to tell of their experiences. To them the new conscript usually goes for information and advice before he is called up, so that he may be well prepared for what he has to go through. These reserve soldiers have a tremendous influence on the youth of the towns and villages where they live. Often they form themselves into associations for the training of youth, and do all in their power to inspire the rising generation with a true military spirit and the principles of Bushido. They give lessons in gymnastics and fencing and rifle practice. In fact long before the day of conscription comes the average Japanese youth has the joy of handling a rifle and the experiences of barrack life so instilled into him that he is impatient for the day when he will be called up to be trained as a defender of his country.

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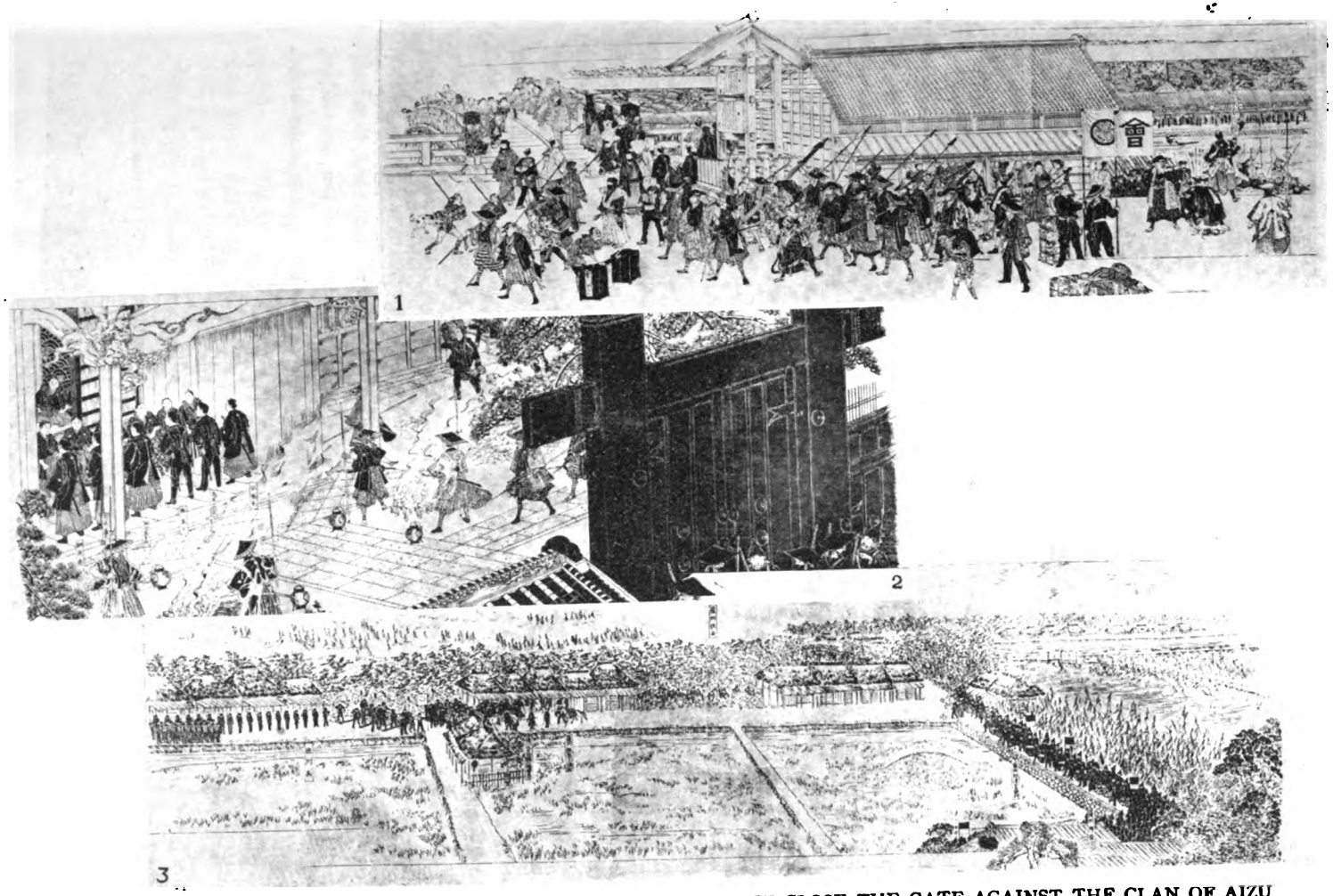

1. AIZU CLANS ARRIVE AT FUSHIMI 2. SATSUMA AND CHOSHU CLOSE THE GATE AGAINST THE CLAN OF AIZU
3. TOKUGAWA FORCES MEET ARMY OF SATSUMA AND CHOSHU AT TOBA

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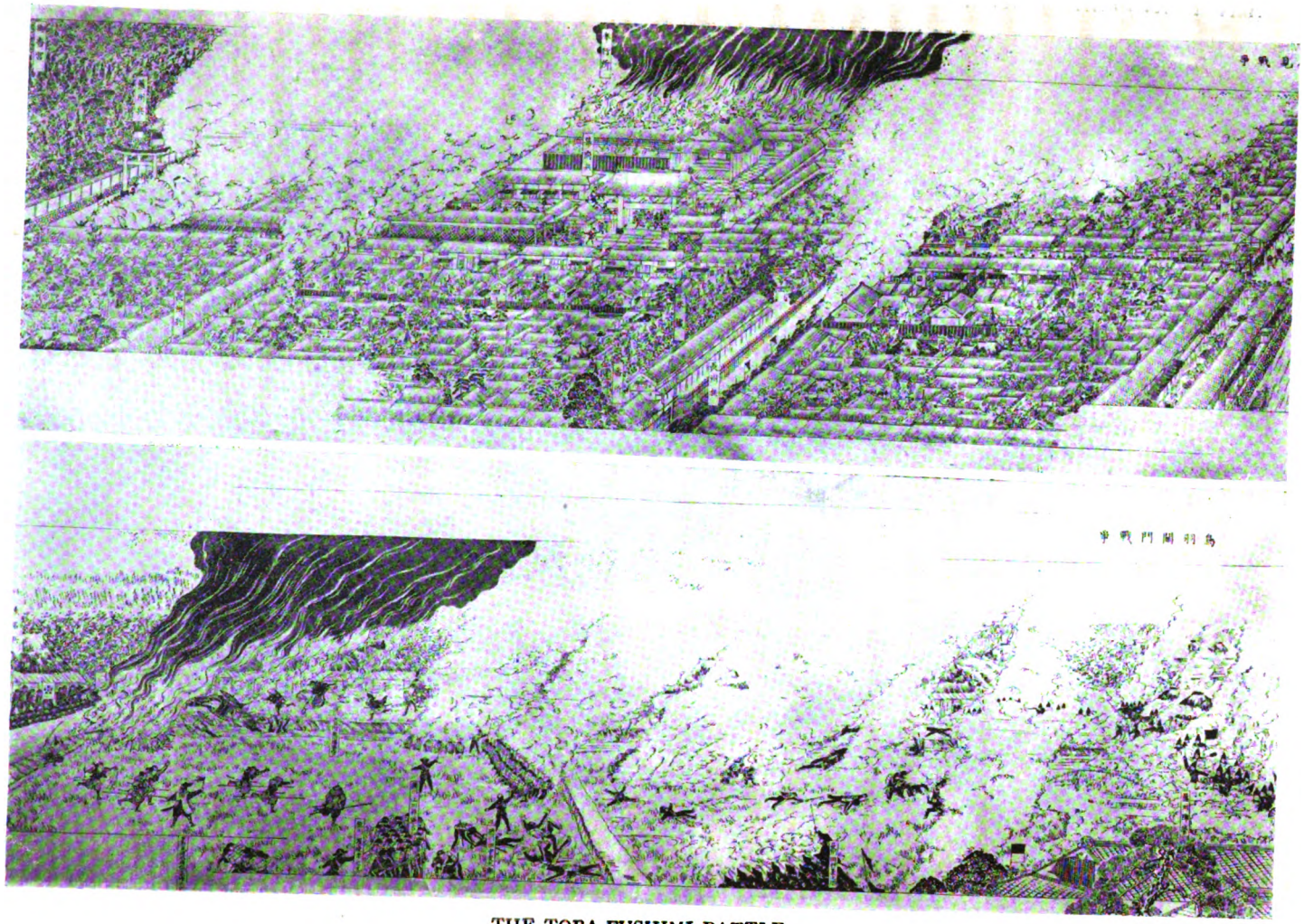

THE TOBA-FUSHIMI BATTLE

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THE TOBA-FUSHIMI WAR

By Dr. C. MIURA

IN the year 1867 Yoshinobu Tokugawa, the 15th shogun, memorialized the Throne to relieve the shogunate of its political responsibilities and bring about the Restoration of Imperial Government. The Imperial House immediately accepted the proposal and set about carrying out the necessary changes and reforms. Hisachika Mori, lord of Nagato, and a Court noble, Sanetomi Sanjo, and others, who had previously been suffering exile from the Imperial capital on charge of having conspired to overthrow the shogunate, were at once restored to former rank and influence and returned in triumph to the capital at Kyoto. The clans of Aidzu and Kuwana which had formerly been entrusted with the guardianship of the Imperial palace at Kyoto, were dismissed as friends of the shogunate and this service was now placed in the hands of the clans of Satsuma and Nagato.

It thus came about that the one who was most opposed to the Tokugawa house, Sanetomi Sanjo, become dominant under the new régime at Kyoto; and he was ably seconded by Tomomi Iwakura, under the leadership of the clans of Satsuma and Nagato. A meeting of the *Reppan*, or chief feudal clans, was convened at Kyoto, from which Yoshinobu Tokugawa, the former shogun, was excluded. The Tokugawa feudatories in Aizu and Kuwana deeply resented this attitude toward their master and cherished bitter feelings against the clans of Satsuma and Nagato, whom they regarded as the leaders in bringing about such treatment of the house of Tokugawa.

Yoshinobu Tokugawa, seeing the general trend of the situation, thought it was no further use for him to remain in the capital at Kyoto, but rather a danger; and so he removed to the castle at Osaka, accompanied by his ministers or chief officials of the shogun, together with the lords of Aizu and Kuwana. On seeing this move, Tomomi Iwakura obtained from the Emperor a rescript permitting an army to be sent against the shogun and against Matsudaira, lord of the Aizu clan. The plan was a secret, but it soon became known to the occupants of Osaka castle, whence the news spread to Yedo.

The shogun expressed his intention of proceeding to the Imperial Palace at Kyoto to affirm his innocency and to apologize if he had offended in any way; and for this purpose he left Osaka castle

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on January 3rd, 1868, taking with him the two lords of the clans of Aizu and Kuwana, as well as his chief officials, whom he placed in the van of the procession, with the clans of Himeji, Matsuyama, Ozaki and Hamada as rearguard. The shogun was surrounded by the *hatamoto*, or chief feudal officials, in the center of the imposing procession. Thus in grand array they marched toward Kyoto along the roads of Toba and Fushimi, the chief ways of access to the old capital.

The clans of Satsuma and Nagato, knowing the procession was approaching the capital, resolved to prevent its entrance to the city, and with that intention took up a position along the said roads. As soon as the attempt was made to interrupt the procession a battle immediately began. The shogun's forces were in superior numbers, but this advantage was lost owing to the narrowness of the ground and the superior valour of the opposing forces. The shogun and his scattered ranks finally retreated to Yodo and then to Osaka, pursued by the Satcho, as the clans of Satsuma and Choshu, when united, are called, the name Nagato also meaning Choshu. Thus took place the historic event known as the Toba-Fushimi war, which in reality was more of a skirmish than a battle. Yet insignificant as the episode may seem, it had a very far-reaching effect.

In the first place it convinced the nation of the weakness of the *bakufu*, or shogun's government, and of its inability to cope with the existing situation. This in itself was something very much unexpected; for up to that time the nation regarded the shogun and his position as impregnable. Thus in a moment it became evident that the political and military authority that had been supreme for more than 250 years, was now but a shadow. It is said that the Satcho men, when they caught sight of the moving ranks of the shogun, felt sure of themselves being defeated and were thus more than surprised at their own victory. They never supposed for a moment that the power of the shogun would be annihilated so readily.

That evening, Yoshinobu Tokugawa, seeing the hopelessness of the resuls, secretly left Osaka castle, with the lordt of Aizu and Kuwana, as well as his chief officials, and hastened back to Yedo. Indeed the castle garrison and other occupants were unaware of the shogun's escape for some time afterwards; and on learning that they had been forsaken, they at once scattered to their respective territories.

The Imperial forces under the Satcho clans now pushed on toward the shogun's capital along the various public highways, bearing Imperial standards handed them by the Emperor. They were inspired by the victory at Toba and Fushimi with the conviction that the dawn of the Restoration was in view. From the

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oldest times Toba and Fushimi were great strategic points on the southern side of Kyoto; yet in the past no invader had ever been pressed back successfully from that point. And so the victory of the Satcho over the clans of the shogun at this place was regarded as most auspicious. The great founders of the shogunate, such as the Minamoto, Hojo, Ashikaga, Hideyoshi and the Tokugawa, who wielded the political and military power of the nation for so long, all arose from the eastern provinces of the empire and held their power by the forces of these provinces. The only exception was the Heishi which came from the west, though its régime lasted but a short time. Consequently the fact that the military forces of the west had again beaten those of the east became an omen of victory to the ranks ranged against the shogun. And thus the result of the first battle was to set the mind of the whole empire against the shogun.

The situation was now somewhat peculiar. Although the shogun had restored formally the military power to the Throne, the territory formerly held by him was still subject to his rule; and he had many vassals who were ready to serve their old master. Consequently the shogun's relinquishment of political power in favour of the Throne would be menaced seriously were he allowed to retain his former estates and their feudatories who supported the house of Tokugawa. The idea gained increasing strength that the power of the former shogun should be completely swept away. And the Toba-Fushimi fight was the first stroke in this direction. As such it becomes a very important event in the history of the Restoration.

Before this episode there were many important persons whose idea was that the power and influence of the shogun should be merely harmonized with Imperial rule; but after this war the notion quickly gained ground that the shogun should be completely dispossessed of power and authority. It was not difficult to go back in Japanese history to instances of the danger of only half doing things of this kind. In the year 1333 an attempt had been made at the Restoration of Imperial power, known as the Kembu Revival, when the Emperor Godaigo attempted to overcome the aggressions of the Hojo family, but the attempt was only temporarily successful owing to the failure to suppress Ashikaga Takauji who was ambitious to succeed the Hojo. The Meiji Restoration, on the contrary, was carried out in a more careful and thorough manner, which the changed times rendered the more easy of accomplishment.

Of course the fact that the shogun had no real desire to retain power assisted the Meiji Restoration in a degree that could not be expected in the days of the Kembu effort. The main difficulty was the bad feeling that existed between the house of Tokugawa and the Satsuma and Choshu

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clans. Born in the great Mito family which had always greatly reverenced the Imperial House, it was but natural that Yoshinobu Tokugawa should desire to restore the Imperial power, but he did not wish to lose his own power and become subservient to the clans of Choshu and Satsuma. Thus Yoshinobu was not inspired by any such selfish ambition as moved Ashikaga Takauji to establish the Muromachi *bakufu*. Indeed the clans which supported the Tokugawa were far more anxious to retain the power of the shogun than the shogun himself. Downhearted at last by the indifference of their leader towards their military ambitions, most of these clans yielded to the Imperial forces without resistance.

Another cause that hastened the end of the shogunate was the unsatisfactory condition of the country's foreign relations. The views of the Imperial Court had been asked with regard to the advisability of making treaties with foreign nations. This in itself was an indication of a change, for the shogun had not been accumstomed to consult those outside his officials as to his political policy. He was doubtless beginning to feel the waning of his authority and the need of appealing to the Throne to support him. The approach of the foreigners had awakened the samurai from their feeling of security; and the battle of Toba and Fushimi had proved to them the instability of the *bakufu*; and so they were determined to obtain a government that would stand for national unity. The jealousy and ambition of officials prevented the Restoration of Imperial power during the Kembu Revival, but the menace of foreign aggression caused officials to cease to think of themselves during the Meiji Restoration. In the latter case the nation was quite united as to the need of restoring Imperial power and presenting a united front to outsiders.

When one looks back over the fifty years that have transpired since the battle on the Toba-Fushimi road and realizes all the changes that have been brought since that eventful day, it is difficult to think oneself in the same country. Japan's progress among the nations of the earth since that time is in itself a matter for wonder and encouragement. It is well for us to bear in mind that this progress would have been impossible but for the guns fired on the Toba-Fushimi road and the consequences of a little battle that lasted hardly a day.

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POST OFFICES AND POSTMEN

By K. SAITO

THE Post Office was the last of Japan's public utilities to be started, but today it is ahead of all others in the extent and importance of its work. Though the foreign postal system came to Japan only in the early part of the Meiji era, the country had a system of its own for centuries. In the year 646 A.D. when the empire was divided into administration districts and seven great main highways were constructed, a horse-messenger system known as *hayauma*, was established. This so-called "quick-horse" method continued all through the civil war period. In the Tokugawa the older system was improved upon by what was called the *hikyaku*, or "flying-legs" system, the chief object being the transmission of military messages, however. These fleet government couriers carried important instructions among the feudal lords, and were not at the disposal of the general public. With the beginning of the Meiji era came the advent of the western postal system, among other foreign institutions.

In 1869 the government built its first telegraph line, which was between Tokyo and Yokohama. The postal system was not reorganized until 1871, when offices were opened and letter boxes set up in various cities and parts of the country. Within the year following foreign mails began to be received and despatched. In 1877 Japan concluded a postal treaty with foreign nations. The telephone system was established in 1890, after which Japan was as well provided with means of verbal communication as most foreign countries.

During the 45 years of its existence the Japanese postal system has proved remarkably efficient and has made wonderful development. At present there are no less than 8,000 post offices in the empire, and the number of letters, telegrams and telephone messages despatched and received annually is well up into the

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billions. The postal revenue last year was over 60,000,000 *yen*, thus ranking fourth in the amount of income contributed to the imperial treasury. Systems of communication in Europe have an old history and a slow development; but in Japan all this extraordinary progress has been experienced within half a century. It is regarded as a significant fact, to the credit of Japanese management, that in so short a space of time the nation has developed a system of communications that can compare favourably with those of the older nations of the world.

A leading feature of the Japanese system, and one which has given it much of its success, is the unvarying courtesy of the postal officials and the frequency with which mails are delivered. Moreover, as wages are low and the revenue high, profits are large and rapid development possible. The latest and best equipment is always at the disposal of the postal authorities. The Japanese postman is content with smaller wages than any other calling, and works cheerfully ten hours a day.

When the Japanese postman is engaged he is given a notebook with full instructions as to his duties, and is warned that his prospects depend on faithful observance of his responsibilities. This book is to him what the military memorandum book is to the soldier. Among the instructions he is to consider important are, courtesy to the public, frugality of living; he must memorize his route, with the names of the streets and so on; he must be agreeable with his fellow postmen, and must not live more than 2 and a half miles from the post office.

The Japanese postman has shown himself remarkably faithful, facing all difficulties and overcoming almost impossible obstacles in the performance of his duty. Not infrequently postmen in the rural and mountain regions are frozen to death in their efforts to reach their destinations; and sometimes they are carried away and lost in floods; and sometimes they are murdered if suspected of having postal orders or checks. Not long ago a postman was found drowned on a river bank during flood time; he was still holding on tightly to his mail bag. It is indeed a marvel, sometimes, how the Japanese postman is able to locate the owners of letters he carries. A letter on which there is no address save the very badly spelled foreign name, and no address except 'Tokko', is safely delivered, having come from the ends of the earth.

During the summer months temporary post offices are established in places

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frequented by summer visitors. One of the most famous of these is the one on the summit of Mount Fuji. Consequently postmen have to climb Fujisan every day, carrying the mails.

Japanese postmen are divided into five ranks, as shown in figure on the collar of uniform. There is no fixed rate of delivery; but collection of mails from street boxes is limited to a certain length of time. The collector has to cover about 300 yards every 2 and one half minutes. The time allowed for the opening and closing of a post box is 30 seconds, and in a straight line without interruption two and a half miles must be covered in 35 minutes. In larger towns the postman carries post box billets to show that the collection has been made at the proper time; and in smaller towns he carries a record book in which he stamps the hour of collection from a stamp left in the box.

In Tokyo mails are collected and delivered frequently, collections being made 13 times daily and delivery from 10 to 12 times, against eight or ten times in western cities.

Out of the annual revenue of over 60,000,000 a year the post office lays out about 30,000,000 in running expenses, and thus has half its yearly revenue to the good; and considering that the original outlay in establishing the means of communication was only some 500,000,000 *yen* the dividend is high. The outlay on European post offices is from 70 to 90 *yen* against every 100 *yen* of revenue; while the general average for Japan is about 60 *yen* to every 100 *yen* of income. The cause is due chiefly to cheapness of labour and economic management. Not unnaturally the postal department is regarded as the most flourishing and profitable of all the departments of state.

The chief business of the Japanese post office is the despatching and delivery of mails, management of the various denominations of stamps, despatching and delivery of telegrams and telephone messages, and also wireless telegraph messages. The post office also collects taxes for the city or nation, transmits money in large or small sums, has a special delivery system for letters and parcels, and postal savings department that has to deal with millions of money annually. The post office sells debentures for Hypothec and Industrial banks; and carries on a system of small life insurance. The wireless telephone system invented by Japanese experts is said to be superior to that used abroad, the method of giving signal calls being especially superior.

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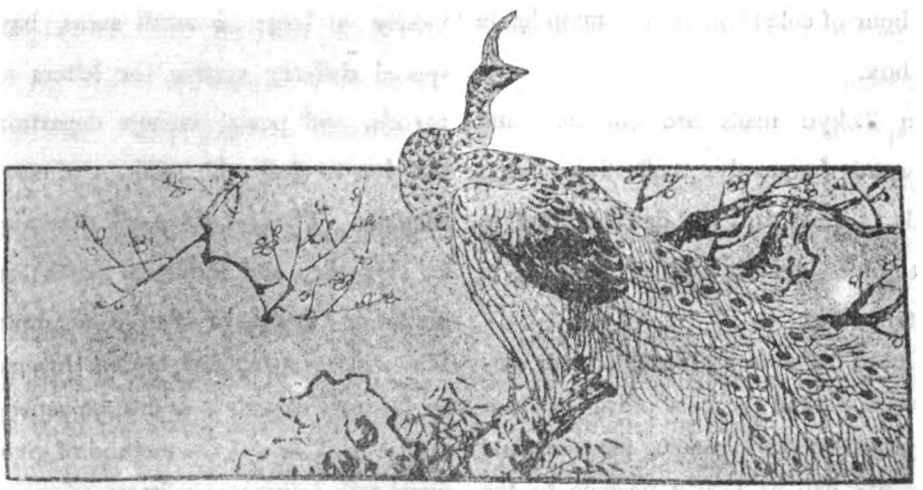
Recently the Tokyo central post office removed into its fine new building to the right of Tokyo central station, with which it is connected by subterranean delivery system, worked by electric power. Mails are despatched from the post office in underground trucks and reach the train by lifts at the station. The lighting system of the new post office is a model compared with anything else of the kind in Japan, and the whole thing is a Japanese invention. The post office has stables for the numerous horses it uses; and also garages for the numerous motors and motor cycles it has. In the central post office as many as 500 employés are constantly at work; and there more than 700,000 pieces of mail matter are handled daily. The building is under the efficient management of Mr. A. Nozaki.

The most unsatisfactory feature of the Japanese postal system is its apparent indifference to the promotion of telephone service. Hundreds of applications for telephones are always waiting, for every one that can be installed. Tokyo handles more than a billion telephone calls a year; and deals with some 17,000,000 calls outside the city. Urgent calls are charged double; and night messages are cheaper than day calls.



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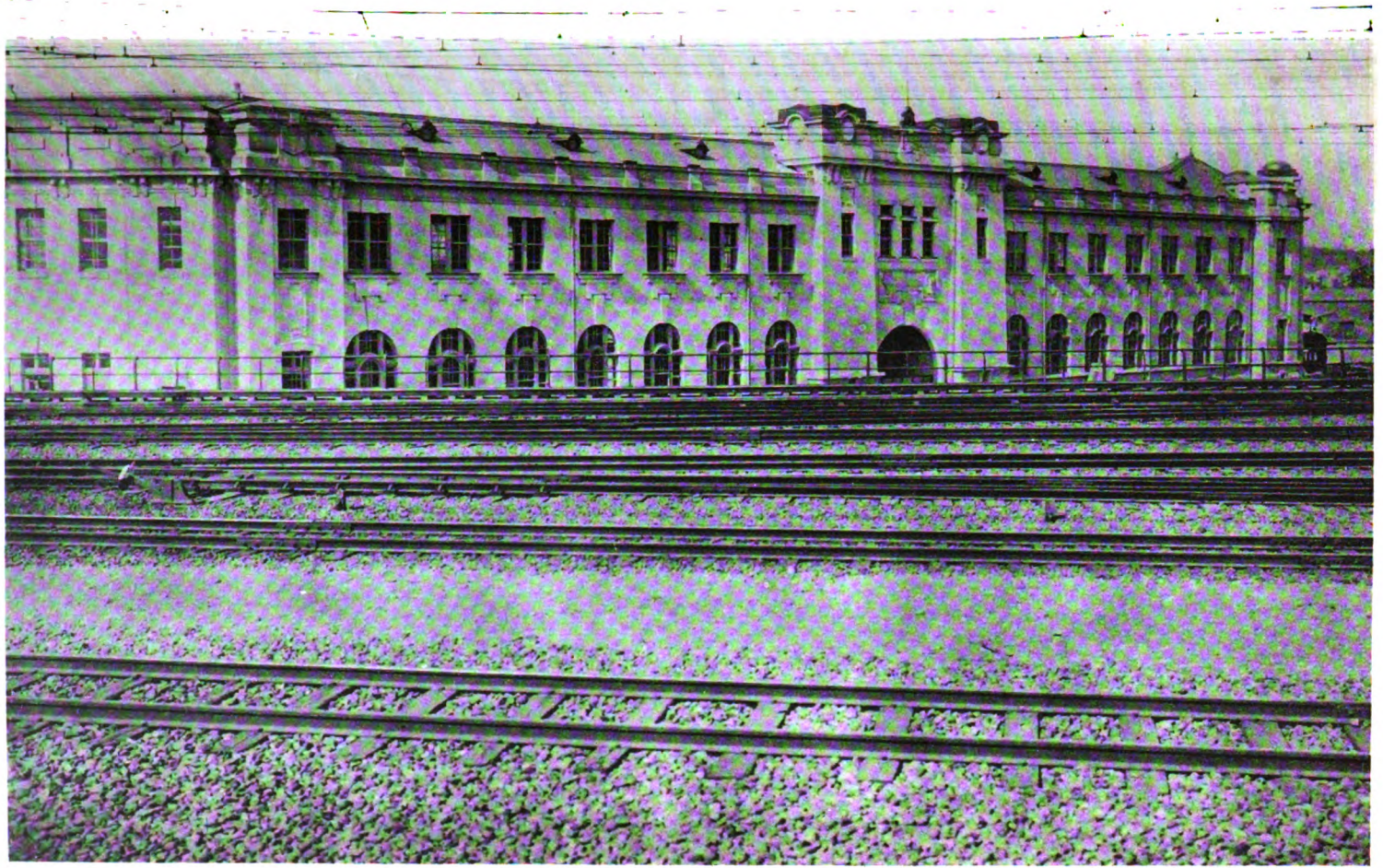

THE NEW CENTRAL POST OFFICE IN TOKYO

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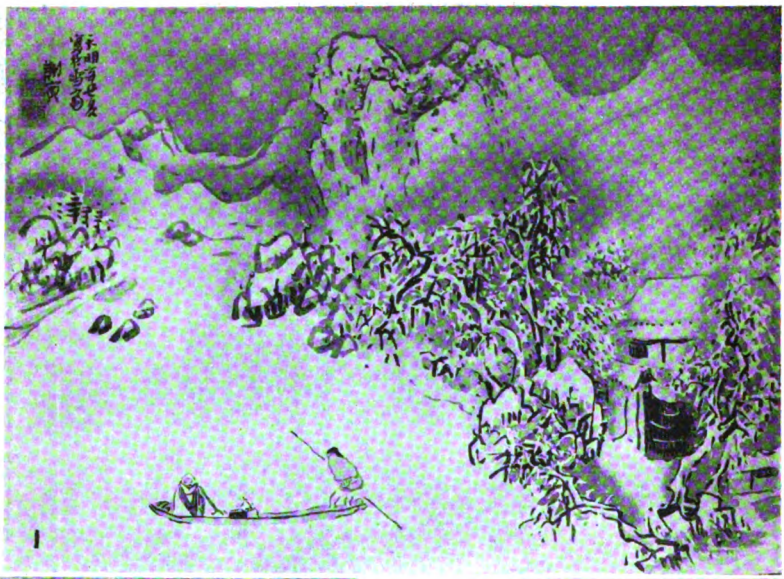

1. A WINTER LANDSCAPE, BY BUSON 2. AUTUMN LANDSCAPE, BY BUSON
3. A JUVENILE PIECE, BY BUSON

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BUSON

By R. KAMIYAMA

CHINESE schools of painting early divided into two sections, known as the northern and southern schools. The northern school was no doubt influenced by the scenery of the north country, which is bold and rugged; while the southern, or *nangwa*, school was marked by the mildness and genial aspect of nature in the south.

The northern school was ably represented in Japan by Sesshu, and the Kano school; but the southern school was much longer in finding advocates among Japanese artists. Most of the teachers of Chinese schools of painting reached Japan through Nagasaki, bringing books and woodcuts to show the main features of their national art. The teachers of Chinese painting found many apt pupils among the Japanese who flocked to Nagasaki to learn the foreign style. From among these students of Chinese art some eminent names came later, among which none is more prominent than that of Buson.

Buson Taniguchi was born in the province of Settsu, and in time took up his adode in the town of Tennoji, famous for the size of its turnips. His name he took from the two Chinese ideographs used in naming his village: *kabu-mura*, or turnip-village, may be written in Chinese so as to be pronounced Buson. When grown up Buson went to Yedo to study *haikai* poetry under Hayano Hajin, a master of the *Kikaku* school. In the shogun's capital he became as famous for his art as for his poetry. He introduced a new and more lively interest in epigrammatic poetry, as well as showed great skill with the brush.

Buson retired to the national capital at Kyoto, however, where he lived modestly in a narrow street known as Ayakoji, devoting his whole genius to Chinese painting, especially the masters of the Yuen and Ming dynasties. He used to boast that he had no teacher, as all the artists of the past were his instructors.

In the Rokuharamikuji temple in east Kyoto there is a great landscape painting by the famous Ming artist Tokisho. Once when an exhibition of temple treasures was being held there, Buson went day after day as long as the exhibition lasted; and some of the priests observing this, remarked to him that he must be a very devout disciple of Buddha, as he came daily to the temple. But Buson promptly replied that he did not

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come to worship Buddha but the great masterpieces of Chinese art among the treasures on exhibition.

Buson lived to become one of the most distinguished artists of the *nangwa* school in Japan; and passed away on December the 4th at the age of 68, in the year 1783; and his anniversary has been observed on that date until this day. The festival of Buson is especially held sacred by the *haikai* poets who always have turnips as part of the anniversary dinner. There is no doubt that during his lifetime his literary fame eclipsed his fame as an artist of the brush; but after his death his paintings began to be recognized as masterpieces of the southern school of China. One of the reasons of his long neglect was that he was a pioneer in the art of the southern school, to appreciate which the public taste of his time was not sufficiently advanced. After the southern school became more familiar to the public through the skill of Buson's pupil, Taiga Ikeno, the old master's art at once jumped to fame.

The art of Buson is distinguished for its simplicity, freedom and refinement. His drawing introduced novel qualities for which the public was not prepared. It is said that before painting he used to devote himself to long seasons of meditation, so as to acquire the proper spirit with which to inspire his pictures.

There is no doubt that Buson's paintings are not all of equal merit. Some are much more hurried and rough than others, the former displaying great delicacy and elegance, and the latter a bold freedom and fluency that he liked at times to indulge in. His best pieces are those depicting animal life, notably one showing wild horses, painted on a screen preserved in the Kyoto Imperial Museum; and also a landscape piece showing a village on the river, painted on a *fusuma* in the Jishoji temple. A group of *senin* by his hand is also fine.

Once while Buson was visiting Shikoku he painted two Buddhist priests of Marugamé, Kanzan and Jittoku, on *fusuma* of the Myohoji temple, as well as two other pieces; and consequently that temple is often vulgarly called the Busonji temple, a rival to the Okyoji temple at Tajima, where another famous artist visited, Maruyama Okyo.

Buson has left behind numerous specimens of his unrestrained sketches, mostly portaits of *haikai* poets, some of them bordering on caricature. At first sight they strike one as purile, but each displays some phase of skill that betrays a master. In comparing Buson with his pupil Taiga, Takeda Tanomura, himself a master of the southern school, said that while Taiga is grave to the exclusion of all lightness, Buson is always light and playful to the exclusion of gravity; but both are masters of their respective periods. Buson's penciling and line work shows the art of the Ming masters, while his shading betrays an arcadian touch that becomes landscape pieces, giving his

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THREE MASTERPIECES BY BUSON

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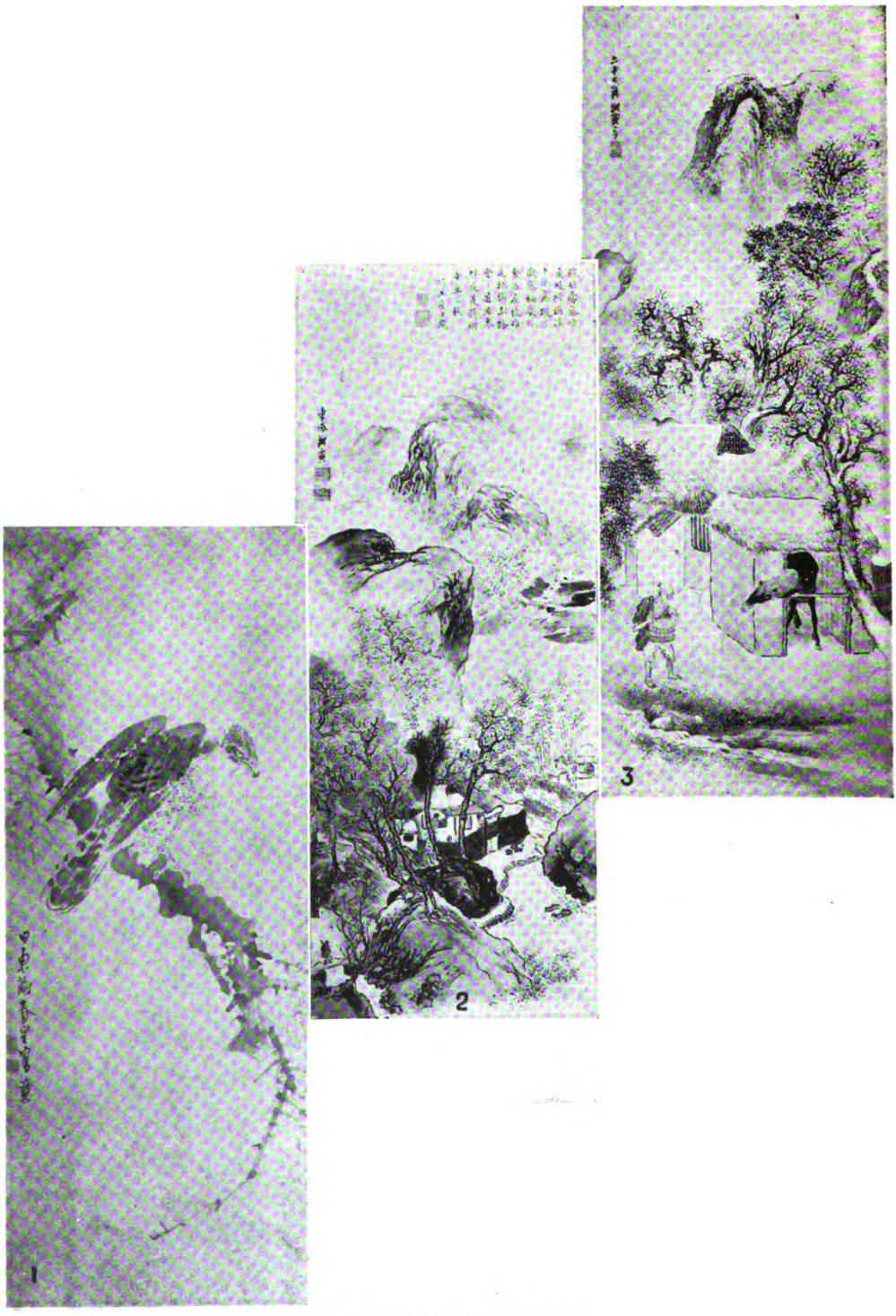

MASTERPIECES BY BUSON

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pictures an agreeable freshness and life. Such criticism must be regarded as sound by all who can appreciate the art of the southern school.

The subject of our sketch preferred spirit to form in art; as may also be seen from his poems. In Japan the plum blossom is called *umé*, but some contend that it should be pronounced mmé; so Buson composed a *haikai* poem in ridicule of the dispute:

Mmé sakinu;
Dore ga umé yara,
Mmé ja yara!

Which may be translated:

The plum tree is in blossom:
It is umé?
Or is it mmé?

The question, he hints, is a very important one, seeing that the beauty of the blossom and one's appreciation thereof depend on solving this problem in pronunciation.

Another poems reads:

Akikaze ya
Shushi ni, shi utau,
Gyosha shosha!

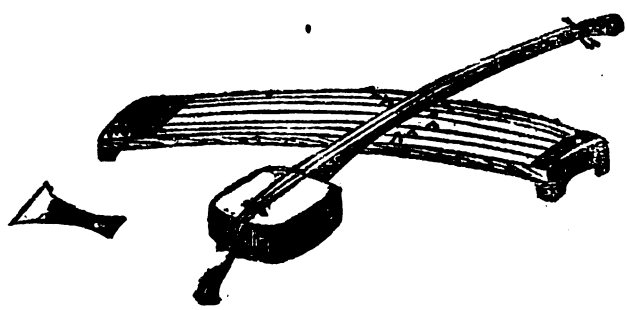
Which means: On a windy day who would sing Chinese songs in a grogshop save woodcutters or fishermen?

Fudo egaku,
Takuma ga niwa no
Botan kana!

The above may be translated freely as follows: Though the mountain peony blooms before the window of his studio, Takuma goes on painting Fudo!

Fudo is the fierce god of fire, terrible and grim, with a drawn sword; and the poet could not understand how an artist could paint such a figure with the peony in view.

Buson had many pupils in poetry; too many indeed to be enumerated; but among those who studied art with him may be mentioned Kuré Gekkei, Ki-no-Baitei, Yokoi Kinkoku, Matsumoto Hoji and so on. The last one studied with Okyo and founded a new school of art known as the Shijo-ha, or the Shijo school. The masterpieces of Buson are now so highly valued as to command fabulous prices.



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EXPORTS OF WOOD MANUFACTURES

By G. HANAI

AMONG the many industries stimulated by the European war manufactures of wooden articles have shown a remarkable development, as well as the timber trade in general. The export demand for lumber has been increasing of late, reaching a total value of 15,000,000 *yen* in 1916, which represents a wonderful increase compared with previous years. If this rate of increase continues Japan will soon figure as one of the most important timber producing countries. It is very important, however, that exports should be more in the form of adressed timber and manufactured articles.

In Japan exports of wooden manufactures is quite a new industry. One of the most significant of these is wood pulp, the export of which from Japan before the war was negligible. At present six big companies up taking at this industry, each with a capital of over 1,000,000 *yen*, the center of operations being the island of Saghalien, where virgin forests abound. Thus Japan has now become an exporter of wood pulp, whereas before the war she was a large importer of this article.

Another flourishing trade is the manufacture of wooden toys. Last year exports in this line amounted to over 2,000,000 *yen*, which was 20 per cent of all wooden exports. Japanese wooden toys are welcomed abroad on account of their durability. The main centers of the industry are at Shidzuoka, Aichi and Kanazawa. At present the number of orders is more than the toy makers can fill.

Exports of Japanese bent wood for chairs are also increasing at a rapid rate, to take the place of the material formerly supplied by Austria, whose place in this respect Japan promises to supplant. Most of these exports, however, as yet go only to the South Sea islands; but the manufacturers have more orders than they can well supply. Most of the material comes from the forests of Kiso, and consequently Nagoya is a great center of the industry. Some of the firms there are turning out bent-wood chairs at the rate of 400 a day. The South Sea regions have begun to appreciate the cheapness and durability of Japanese-made chairs, and so exports in that direction are increasing.

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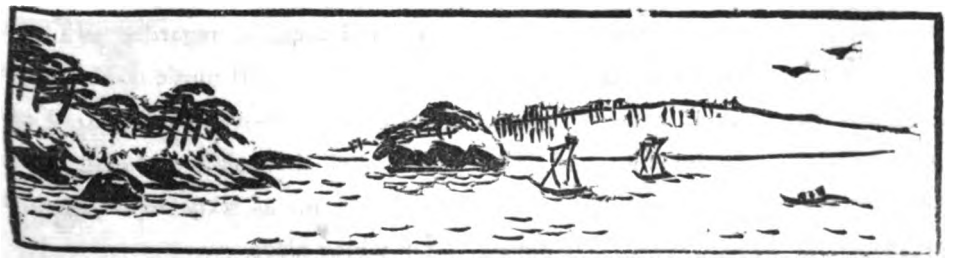
Another big enterprise is the manufacture of tea chests, exports, going mainly to America, India and the South Seas. According to reports India takes these goods to the value of 2,000,000 *yen* annually; and the total output is estimated at the value of about 5,000,000 *yen* a year. Recently these tea chests have been exported to England also.

Not long ago all the lead pencils used in Japan were imported; but now Japan not only supplies her home demand but exports large numbers of pencils. In 1913 the value of such exports was 48,000 *yen*, while in 1914 it arose to 190,000 *yen*. In 1915 the total value of exports of pencils was 1,250,000 *yen*; and last year it reached a total of 1,750,000 *yen*. While the soft cedar used in foreign-made pencils is not found in Japan, there are two woods of similar quality, known as the *hinoki* and the *araraki*, though the wood supply is limited. Japanese pencil-makers are, accordingly, devoting attention to the making of pencils with veneer and paper.

Japan's timber comes chiefly from Hokkaido, Saghalien, Kyushu and Formosa, the logs being dressed a little and brought to Osaka, Kobe, Nagoya and Tokyo. The capital is the most flourishing center of the lumber trade. The forest resources of Japan, however, are not inexhaustible, and the government gives much attention to guarding them, as well as to a proper system of re-aforestation. Economy in the use of woods is also being taught; and manufactures are learning to use dyes to give grain and colour, and also to press wood into shapes formerly built up. Wood workers' guilds have been organized for the purpose of achieving uniformity of quality and output, and conditioning offices have been opened to inspect wood manufactures and prevent fraud. While it cannot be said that the nation's supply of wood for manufactures is inexhaustible, it is sufficient for present needs; and consequently no inconvenience will be experienced by those industries now making wood articles for export.



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A MUSICAL LAKE

By K. YAMADA

AS Japan consists of rather small volcanic islands there are no great lakes, the inland waters being chiefly small and of no great depth. Japanese lakes, however, are exceedingly rich in variety of scenery and possess some other features unlike those of western countries. Up to the year 1877 no special survey had been made of the lakes of Japan; but in that year the largest body of inland water, Lake Biwa, was subjected to scientific examination while preparing landings for steamers navigating it. In his investigations in connection with physical geography Professor Matajiro Yokoyama, of the Tokyo Imperial University, made soundings and other measurements of various lakes in Japan; while further investigations were carried on by Viscount. Akamaro Tanaka at his own expense. The results of these investigations have brought to light many interesting facts in connection with the lakes of Japan.

Lakes situated in mountain recesses always have about them a certain degree of mystery to the Japanese; they are so lonely and fairylike. In ancient times it was believed that monsters inhabited them, which accounted for the mysterious disappearance of forest travelers sometimes.

Lake Haruna is regarded as one of the most mysterious of Japanese lakes on account of its musical qualities. This beautiful body of water stands on an elevation about five miles above the famous hot springs at Ikao in the province of Kozuké. Though easily accessable no hotel, save one small one, has been built near it, though there are some cottages by the lake. In this lake a singular phenomenon appears when the water begins to freeze in winter. All night strange sounds can be heard proceeding from the surface of the water, not unlike the report of muskets or small cannon, or the beating of a drum, the reports coming in a sort of rhythmical cadence. Of course everyone believes that the sounds are produced by the straining of the ice as it swells with the frost, as is usually the case with ice; but the sound in this case is so musical in comparison with other instances, that it produces a singular impression on the mind and must be regarded as a unique phenomenon. The music of Haruna lake goes on from November to April every year; and the sound is heard only at night, as many as sixty reports a minute often taking place.

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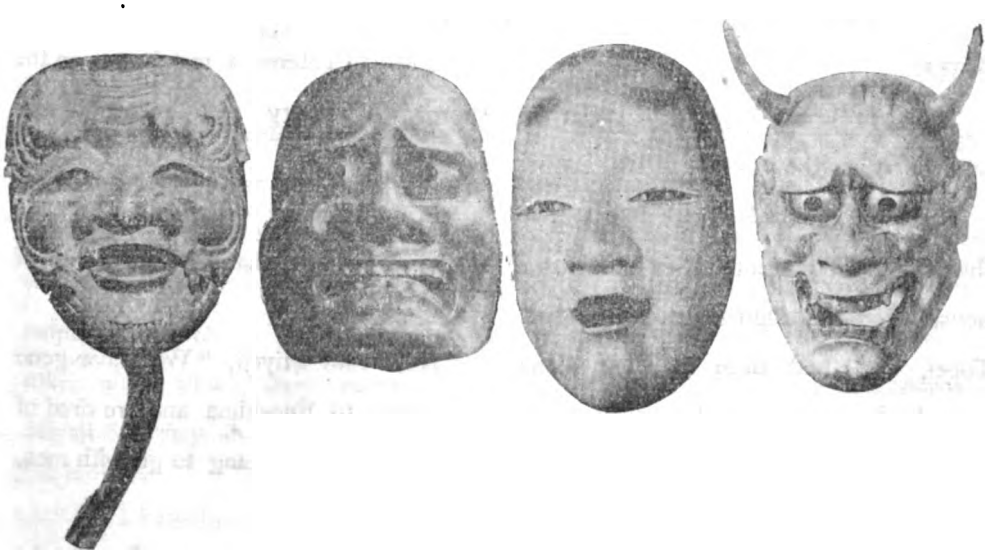
Lake Tazawa in Akita is another lake famed for its remarkable characteristics. This lake was formed by subsidence of the ground, according to geologists, and is noted for its great depth, some parts being as deep as 1,650 feet. The lake is about 840 feet above sea level; and consequently its depth is about 460 feet below sea level; it is about 30 miles from the sea. Lake Como in Italy is noted for its great depth, in parts being 1,640 feet, while Lake Maggiore is 1488 feet deep; so that Lake Tazawa for depth is greater than those mentioned. The water of this lake is deep indigo in colour, and contains certain chemical substances, and furnishes the purest lake water in the world.

Japan has, of course, many other beautiful lakes, among which are Lake Chuzenji, above Nikko, which has charming scenery and is visited by thousands of tourists annually. The Foreign Embassies in Tokyo usually spend the summer there in their villas; and there is a fine foreign hotel. Lake Suwa in Shinano is also famous for its beauty; and in winter is a good place for skating. A remarkable thing about this lake is that it is gradually decreasing in circumference. From portions of Lake Suwa hot spring issue and an inflamable gas. This latter fact must have been long known to the Japanese, for in one of the dramas of the Tokugawa age there is reference to such gas being ignited to light a fair lady over the lake. Many people go there to spend the summer, as the surrounding scenery is picturesque and the climate pleasant.



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HAKONE GUSA

By RYUTEI RIJO

THERE once lived in Tokyo three comic fellows, Yumotoya Tobei, Sokokuraya Miyaji and Dojimaya Kigazo, by name. Towards the beginning of March when it was too late for viewing plum blossoms and too early for the cherry blossoms, the three set out on a pleasure trip to Hakoné early one morning. At Takanawa they began to talk and Kigazo suggested a rest, as it was not good to walk too much on the first day of a trip.

"You are right," said Tobei. "Which of these rest houses is the best one?"

"O, any one of them will do," replied Kigazo.

"No," protested Miyaji; "I prefer the one which has the prettiest girl."

The three proceeded with idle talk in this way, until presently they came to a house where refreshments could be had. Tobei, who had been strolling along behind, discovered the house first, and quietly dropped into it, requesting the man in charge to heat two *go* of saké. The man acquiesced and asked what other refreshments he would care for.

"Anything will do," said Tobei. "The quickest will be best, as my companions are walking on ahead!"

In the meantime Kigazo and Miyaji had gone some distance, when they noticed the absence of Tobei. Kigazo remarked on the matter and suggested that perhaps Tobei had called on a relative who, he had said, lived in the vicinity. He suggested that Miyaji should rest where he was and Kigazo would go and fetch Tobei. Kigazo, accordingly, went back to look for Tobei, while Miyaji entered a rest house on the shore. A pretty girl accosted him saying:

"Are you going to Enoshima?" At the same time she handed him a cup of tea.

"No," said Miyaji, "We have gone every year to Enoshima and are tired of it. It is not so amusing to go with men, you know."

"Ah," said the girl, smiling, "I only

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wish I were a man and I should be delighted to go with you. Excuse me but I think I have met you before. Are you not a friend of Kanetomiya Fukusan?"

"Yes, he is one of my old friends," said Miyaji, though in truth he had no idea who Fukusan was. "How did you know it?"

"O, I know who you are," persisted the girl. "You are a man of accomplishments, well skilled in *nagauta* and so on."

On hearing this Miyaji was overcome with emotion, and said he was not so skilled as she would have him to be; and then intimated that he must have forgotten the lady's name, but that as she was so well acquainted with him apparently, he could not part from her with only a cup of tea, but would take a glass of saké with her until his friends arrived.

So saying he handed a tip to the girl and some money for the saké; and she went out to fetch the drinks. While she was gone Kigazo and Tobei came in and helped themselves to two or three *go* of sake, after which they suggested to Miyaji that they should then all start on the journey.

"But I have just given an order to the girl," said Miyaji.

"O, that will be all right," said Kigazo, "if you will give her a tip."

Then Tobei whispered to Miyaji and said that as he saw his father coming along, he had better start, as the old man might forbid him going on the trip if he should see him. In this excitement Miyaji forgot all about his order for saké and left the place with his friend. Just then the girl returned with the saké and Kigazo handed her a tip and explained the circumstance, after which he followed the others.

When the three arrived at Shinagawa Miyaji recollected the order he had given the girl in the tea house at Takanawa, remarking ruefully that he did not mind the saké so much as the girl who had been a friend of his for many years.

"You are again boasting of your love affairs," said Kigazo. "You should return to me the tip I gave the girl."

"Have you given her a tip? Why, I gave her a big tip myself!"

"Did you?" said Kigazo in astonishment. "You must be easily impressed by women to do such an idle thing."

In order to put a stop to discussions on love affairs the party now agreed to contribute to a common fund the sum of forty *sen* every time one of them mentioned a love affair. At last they arrived

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at an inn in Omori when they ordered lunch, with wine.

As the maid brought in the food, she smiled at Kigazo, who remarked that the lass seemed to like him, whereupon Tobei demanded that Kigazo hand over forty *sen* to the common fund.

"Why?" demanded Kigazo.

"Did we not agree to give that amount whenever we talked of love affairs?" said Tobei.

"But I was only joking," affirmed Kigazo.

"You cannot make such excuses. Hand over the money at once!"

Kigazo at last handed out the money sighing that he had lost so much over so trivial a remark.

"You have been served quite right," said Miyaji. "The idea of such a homely face as you have, talking of love!"

Presently the dinner came in and was duly served by the maid. She took up the saké bottle and asked if she might serve them.

"Thank you," said Tobei. "How fortunate I am to be served first."

"Yes," said Kigazo, "women always."

"In this way Kigazo tried to tempt Tobei to talk of love affairs so that he might draw forty *sen* from him as a fine.

"Women always appear to fall in love with you," continued Kigazo, addressing Tobei.

"Not at all," dissented Tobei. "I am always disliked by them."

Kigazo regretted that he had lost the chance of getting forty *sen* from Tobei, the latter agreeing that he had a narrow escape.

Having taken overmuch saké the three fellows left the inn in good humour, chatting gayly and composing poems. Soon they came to Kamada where they had to cross the river by ferry. They got into the boat. Tobei remarked that they were on the Tama river which supplied drinking water to Yedo; but Kigazo said the Yedo people evidently had failed to drink all of it.

"We need not care about that," said Miyaji, "so long as the boat does not upset and force *us* to drink it."

"You are right," said Kigazo.

They reached the opposite bank presently, when each paid his fare; and then they proceeded to Kawasaki to a restaurant called the Nittaya, where they ordered saké and light refreshments, explaining that they had just taken dinner at Omori. They drank, joking together, for a considerable time.

"Say, Nesan," said Tobei to the waitress, "these two friends of mine may

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look to you to be as ugly as ghosts; and I may look to be the handsome man of the party. But woman's judgement is as fair as a clean mirror."

Then Kigazo spoke and said: "Truly Tobei san is the most handsome of us. He is a well-kown beau of the girls in Yedo."

"Quite right," agreed Tobei. "Perhaps you, Nesan, are already fallen to my charms."

The waitress only laughed, not knowing how to reply to such remarks.

"Say, Tobei san," said Miyaji, "what has become of that widow with whom you are intimate. They say she is rich. I suppose you have received many presents from her. You are quite lucky. I envy you!"

"Ah," said Tobei, "I see what you are after. You want to get forty *sen* out of me; but I am not to be caught that way, my friends."

On reaching Yedo they proposed to do *bodzu-mochi*, which means that every time they met a Buddhist priest one of them would hand his baggage to one of the others. They, however, agreed to do *uma-mochi*, which meant that they would exchange baggage every time they met a horse. Miyaji first carried with baggage, which was to be handed to Kigazo on meeting the first horse. On seeing a horse in the distance the Miyaji began to rejoice, saying the luck of the gods was with him; and just the horse turned down another street and did not meet them, causing Miyaji to exclaim against his ill-luck.

(The above is the first part of a novel by the famous humourist, Ryutei Rijo, who wrote during the last part of the Tokugawa era, the Hakoné Gusa being finished in 1832. The story gives a good idea of the state of society in Japan towards the end of the Tokugawa age; and will be continued in succeeding issues of the JAPAN MAGAZINE.)

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TOKYO CELEBRATES ITS JUBILEE

By T. MATSUZAKI

THE city of Tokyo has recently been celebrating the fiftieth anniversary of the removal of the national capital from Kyoto to Yedo. The removal of the capital to Yedo has had important influences on the civilization of Japan. It is indeed a line separating the old from the new Japan. Any one wishing to describe the beginning of Japan's modernization cannot well do so without including the imposing and magnificent scene of the Imperial procession leaving Kyoto for Yedo half a century ago. The Emperor said good bye to the ancient city of the Imperial ancestors of a thousand years, and set out for a new capital and a new life. Up to that time the Ruler of Japan had not ventured to touch the common earth, had never gone out of the palace, and had a large number of conservative courtiers who hesitated to permit the great change. Many and great were the obstacles that had to be removed before the decision to change the capital could be decided upon. Rome was not made in a day; and the circumstances which led Japan to change her capital will convince any one that only a long course of preparation could have effected so significant a result.

The removal of the capital to Yedo and the changing of the name to Tokyo was the signal for other changes even more momentous in their scope and importance. It is said that the removal of the capital was first suggested by one of the Elder Statesmen, Toshimitsu Okubo; but there is reason to suspect that it was mooted earlier by a scholar of the Tokugawa era named Shinen Sato. Sato contended in one of his works that in order to establish imperial rule on a firm basis the position of the capital was of supreme importance, being the center of sovereign power. He thought Yedo the most ideal place for a capital, dominating, as it did, the empire north and south. Facing the Pacific and

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surrounded by fertile provinces the situation was naturally much esteemed. With her capital established at Yedo Japan could better take an aggressive as well as a passive attitude. Sato also contended that once the capital was removed to Yedo it must never again be removed elsewhere.

A similar proposal was made by Masaharu Ichiji of the Satsuma clan, who argued that Kyoto was small both in population and area and not at all a fit place for a national capital. He held that as foreigners compared the imposing palace of the shogun at Yedo with the inferior abode of the Emperor at the old capital they might well doubt the loyalty of the Japanese people. Ichiji said that as Yedo was held by the shogun and it might be difficult to remove the capital thither, the next best place was Osaka. Thus it will be seen that great men and some of the authorities were of the opinion for some considerable time that Kyoto was not the proper place for the national capital.

In 1868 Okubo proposed that the capital should be removed, and stated it in writing in an elaborate document of imposing sentences. After giving a historical survey of national ideals he went on to say that it was a mistake to treat the Emperor as a semi-god whom the people were not allowed even to see. He argued that any undue idolization of the ruler would but tend to widen relations between sovereign and subject, which ought to be as close as possible. The ruler should take journeys through the country and come in contact with the nation. As a first step the capital should be removed so as to establish the foundation of the new régime. Osaka was at first suggested. But in the meantime the Tokugawa shogun surrendered the Yedo palace to the Emperor, and Okubo, who had previously suggested Osaka as a possible capital, then changed his opinion and selected Yedo. Encouraged by Oki, a samurai of Saga, Okubo decided on Yedo as the capital, and asked the Imperial approval.

Some of the courtiers objected to the choice; but Okubo's advice was finally accepted. On July 17th, 1868, an Imperial Rescript was issued to the effect that Yedo being the greatest city in the eastern part of Japan, it should be the center of Imperial rule and named Tokyo. On September 20 of the same year the Emperor and suite left Kyoto and arrived in Tokyo on October 13, spending 23 days on the journey along the Tokaido route. In December of the same year

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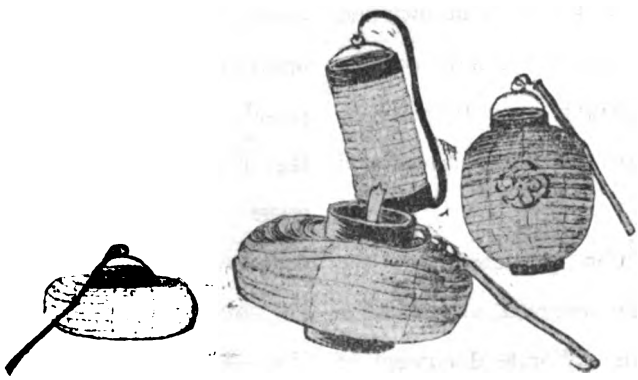
the Emperor returned to Kyoto; and on March 7th of the following year, once more left Kyoto, for good, visiting the Isé shrine on the way, returning to Tokyo the same month. The model of the Imperial procession exhibited at the Exhibition recently held at Uyeno in commemoration of the removal of the capital, was taken from the second procession from Kyoto to Tokyo. The model serves as an excellent historical reminder of what old Japan was like; it was based on the personal narrative of those who accompanied the procession and who are still living. It consists of 26 scenes, among which there is the Shiba village between Hodogaya and Kanagawa, where foreign residents were allowed to witness the Imperial procession on October the 11th, the place being now known as Asama-machi, a part of Yokohama. The foreigners even then were not obliged to prostrate themselves while the procession passed by, as were the Japanese, the authorities paying strict respect to the different custom of western people.



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FUJI GASSED SPINNING COMPANY

By JUICHI MOTOMURA

THE spinning industry of Japan has recently made phenomenal progress, its manufactures being important exports. All the leading companies are experiencing a great harvest, paying special attention to improvement of quality in the effort to hold new markets. New funds are raised for consolidation of business and many new companies are being promoted. In the last few months the number of spindles has increased by over one million. Notwithstanding the advance in prices of raw cotton the Japanese spinners continue to do a good business and command wide markets, especially in the orient and the South Seas. Silk export to Europe has also greatly increased of late, with great improvement in quality and quantity of output. Owing to the European war spinning was somewhat inconvenienced by the difficulty of importing sufficient machinery to increase productive power in view of the tremendous demand for yarns and manufactures. The difficulty of obtaining machines, instead of discouraging the spinners, resulted in further stimulus and improvement of technique. Thus the spinning industry of Japan went on growing at a rapid rate until it reached a total of 100,000,000 *yen* for exports in 1916. Apart from possible fluctuations it is expected that the total export will reach 150,000,000 in 1917.

The leading companies of the spinning industry in Japan are the Tokyo Company, the Kanegafuchi Company, Amagasaki Company and the Fuji Company, all of which are of good standing and influence, not only representing the spinning business of Japan, but that of the orient. Among them the Fuji Gassed Spinning Company has been remarkably prosperous and its progress will serve to show the general trend of the spinning industry. It has its head office at Oshima in the suburbs of Tokyo. The company was established in 1896 with a capital of 18,000,000 *yen*, of which 13,000,000 is paid up, and it employs 20,000 operatives and officials. The Managing director is Mr. Toyoji Wada. Silk is a specialty of this company, with increasing exports to Europe and elsewhere. Its silk spinning business is very important. Before the war silk was mostly supplied from the countries of southern Europe, France and Italy, countries which have now been unable to export silk on account of the war. And the result has been a great increase in demand for silk from Japan to make up the shortage, especially in India, England, United States and the South Seas. Consequently prices have gone up, especially peigné, which is used for munitions. Exports of silk consist chiefly of spun silk, spun silk cloth, peigné and noils, all of which are now being welcomed

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in Europe. The annual silk exports of the Fuji Company now total in the vicinity of 5,000,000 *yen*.

The Fuji Company has many mills, among which the Hodogaya mill near Yokohama is the largest of the silk mills in Japan, and perhaps in the world if production be taken into account. About 6,000 operatives are employed; and the annual production from the mill is beyond 13,000,000 *yen*, of which spun silk represents 7,000,000 *yen*; peigné 3,000,000 *yen*; noil 2,000,000 *yen*; spun silk cloth 1,200,000 *yen*.

As to cotton spinning this company produces an enormous total annually, reaching over 11,000,000 *yen*. There are other companies in Japan turning out a larger total perhaps, but they handle either coarse counts or fine counts only, while the Fuji Company handles both, even down to No. 1 in coarse size and No. 120 in fine. About one-third of the total output in cotton spinning is exported, chiefly to China, India and the South Seas.

The progress of the Company has been in a large measure due to the able management of Mr. Toyoji Wada, who is an expert in such enterprise. He was born in 1861 in Oita and was educated at the Keiogijuku University. Afterwards he studied in the United States and on returning to Japan entered the service of the Nippon Yusen Kaisha. After spending some time in the service of the Mitsui Bank he went to the Kanegafuchi Spinning Company and later became managing director of the Fuji Spinning Company.

The present interest of the spinning business in Japan is to ascertain the effect of the European war on the industry. Generally speaking the opinion in Japan is optimistic in this respect. It is believed that as Japanese operatives have shown remarkable development of skill, it is too soon to conclude that they will be easily beaten in the close competition that will inevitably arise after the war, even though prices should go down to the level of the pre-war period. In lines formerly altogether imported, the Japanese mills are now making astonishing improvement, especially in sarasa and other chintz, in which Japan hitherto has not been able to compete. Drifting and coloring have also undergone radical improvement in process and method. Many new mills have been established and old ones improved in connection with improved conditions of industry, and now are turning out goods at lower cost than ever. Japan thus stands a good chance of capturing and holding the markets formerly held by Germany. The only question is how to maintain the new markets in competition with German exports after the war. Possibly Germany will not soon recover owing to lack of funds and lack of labourers. Certainly she will not be able to undersell the prices ruling before the war. The Japanese spinners are thus convinced that they have ample time to prepare against coming competition by improving methods and enhancing the quality of manufactures so as to hold foreign markets. As time goes on exports will be less and less in raw material or coarse grades; finer and better goods will form the bulk of cotton exports in future. Constant inquiries are coming to Japanese silk and cotton spinners from Europe, especially from France. As Japan becomes better prepared to supply manufactured silks and cottons and semi-manufactures, the future of the industry will be still more promising.

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ODES OF YAMANOUYE OKURA

By F. YAMAZAKI

THE subject of this sketch was one of the greatest poets of the Nara period. In 701 A.D. he was appointed secretary to a commissioner sent to China, with whom he visited that country two years later. Returning in 704 he was promoted to the governorship of the province of Hoki, after which he became tutor to the Imperial Crown Prince, and was later governor of Chikuzen, dying in 733 at the age of 74.

Okura was not so successful as a statesman as he was as a poet. He never attained a higher position than that of local governor, but his gifts as a poet were freely recognized by all. While in China he studied the literature of that country and imbibed deeply the lore of that period. His odes are mentioned in the Fifth and the Eighth volumes of the *Man-yoshu*, where reasons for their composition are given, among them being that as the Chinese language is well adapted to poetic composition Okura had used that language. All this testifies to the profound knowledge Okura had of the language and literature of China.

In the realm of long poetry Okura ranks with Kakimoto Hitomaru, one of the foremost names in the *Man-yoshu*. The poems of Hitomaru are charged with sympathy and genuine sentiment, touching the sorrows of human life with a magic hand, in a style solemn and simple. Okura's odes are equally fine in style, but are somewhat complex in thought and vary greatly in theme. Up to his time no one had attempted in poetry to deal with the transitoriness of human life and the duty of man. He was evidently affected by the influence of Chinese civilization, especially Confucianism. Hitomaru's poems touch life lightly and sentimentally, not arguing from the reason of things; but Okura laments the sorrows and imperfections as well as the vices of man, often indignantly demanding social correction and relief. Along with this didactic attitude, goes a complexity of form, which was new in the realm of verse.

While in his impatience with sin and evil he rushes into the depths of experience, he forgets to pay due attention to form, and is often even crude in expression. He is not greater as a poet than Hitomaru, but is much more significant as a pioneer of new thoughts and ideas. Unfortunately none of the succeeding poets attempted to follow Ojura, otherwise Japanese literature would have more perfectly developed its powers of narration and description. In fact from that time our descriptive poetry made little development until the Meiji era. The following poem shows his love of children:

Uri hameba
Kodomo omohoyu

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Kurihameba
Mashite shinubayu
Izuko yori
Kitarishi monoka
Manakai ni
Motona kakarite
Yasui shi nasanu!

(When traveling one always thinks of the little ones left behind. When eating a melon one desires to share it with the children. When having a chestnut he thinks of them again. Where have they come from, those wee ones whose figures are never out of mind night and day?)

POVERTY'S CATECHISM

Kazamajiri
Ame furu yo no
Ame majiri
Yuki furu yo wa
Sube mo naku
Samukushi areba
Kitashio wo
Tori tsuzu shiroi
Kasuyusaké
Uchi susuroite
Shiwabukai
Hanabishibishi ni
Shika to aranu
Hige kaki nadete
Are wo okite
Hito wa araji to
Hokoroyedo
Samukushi areba
Asabusuma
Hiki kakaburi
Nunokataginu
Arino Kosoyedomo
Samuki yo sugara
Are yori mazushiki
Hito no
Chichi haha wa ue
Samukaran
Meko domo wa Koite nakuran
Kono toki wa
Ikani shitsutsuka
Nagao yo wataru?

Which may be freely translated as follows:

On a cold, cold night
Of storm and sleet,
In order to bear it,
Salt and warm water
Are mixed with hot saké.
Though coughing and sneezing,
I stroke my beard,—
The only great man
In all the wide world.
I pile on the hemp quilts,
And all cotton clothes,
Covering my shoulders;
But yet it is cold.
Then I bethink me
Of the parents of men
Poorer than I am,
Who will be hungry and cold,
Their wives and children
Begging for food.
Ah, how can one live
In such a world as this?
To me the world seems narrow,
But the universe is vast.
The sun and moon shine,
But are not bright to me!
Is it thus with me alone,
Or with all men also?
I was born a man;
Yet I have to wear clothes
scarce covering my shoulders;—
Others in low huts,
Straw for roofs and floors;
I with parents near,
And wife by my pillow.
Sorrow and poverty abound;
On rice pots are cobwebs,
Long unsued for boiling!
The village headman calls,
Thumping the door noisily,
Rousing men from bed.
He duns them for taxes!
Always the short string is cut!—
As the proverb well says.
Miserable is man's path!

The above poem shows how keenly Okura was interested in the state of society in his time; and how much need there was for some one to take an interest in society. His poems dwell much on the wisdom of learning while young so as to save repentance in old age. He emphasizes duty to parents; and one of his short poems reads:

A man can't leave his parents long;
He has his parents only once;
There are no second ones!

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MONTHLY RECORD OF EVENTS

(APRIL 25 TO MAY 25)

April 25.—General meeting of the Nippon Yusen Kaisha decided to increase the number of directors from nine to thirteen; and President Kondo reported the tonnage of the company's ships as over 500,000 valued at over 100,000,000 *yen*, with lines running to every part of the world.

The Oriental Tourist Company, an organization for the promotion of travel in the Orient, with a capital of 250,000 *yen*, held its inaugural meeting for the election of directors. The company expects to purchase a beautiful site at Hinoyama where it will erect villas and hotels for tourists to enjoy matchless views.

April 26.—The Government announced a domestic loan of 40,000,000 *yen* at 5% for railway purposes.

April 27.—General Kuroki and Vice-Admiral Ariji were appointed Privy councillors.

April 28.—The body of the late American Ambassador was conveyed to the Japanese warship *Azuma* to be taken to the United States, all ships in Yokohama harbour showing respect by flags at half-mast. The departure of the casket was witnessed by Admiral Togo and other high officers of the navy and nation, including Viscount Motono, Foreign Minister. The *Azuma* weighed anchor at 3 p.m. for America.

May 1.—The Japan-American Society of Tokyo held a meeting and decided to hold the inaugural meeting of the Society on the 11th, with the following officers: Honorary President, the American Ambassador; Vice-presidents honorary, Dr. Clay MacCauley, Baron Megata, Mr. L. Russell, Baron Sakatani, Consul-General Scidmore, Baron Shibusawa, Dr. Takaminé. Prince Tokugawa, Baron Takahashi, President, Viscount Kaneko; vice-presidents, Mr. B. W. Fleisher, Mr. Hioki.

Mr. Shuji Izawa, a noted philanthropist and member of the House of Peers, died. He was the inventor of a new method for the cure of stammering and established a school to teach it.

May 2.—Marquis Matsukata was appointed Lord Keeper of the Privy Seal, vacant since the death of Prince Oyama.

May 3.—Mr. S. Tatsuké, secretary to the Japanese Embassy in Paris, was appointed Minister to Chilé.

May 4.—Mrs. Gutherie, wife of the late American Ambassador, sailed for the United States.

Sir Conyngham Greene, the British Ambassador, proceeded to the Imperial Palace and presented to H. I. H. the Crown Prince, the Royal Victorian Order, conferred by H. B. M. the King of Great Britain.

May 5.—An explosion at one of the

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warehouses of the Tokyo Warehousing Company in Osaka destroyed 140 houses and killed 46 persons and injured 200 more, with a total loss 10,000,000 *yen*. The accident was caused by the careless handling of a cask of chlorate of potash.

May 7.—On hearing of the calamity Baron Iwasaki, president of the Tokyo Warehousing Company, proceeded to Osaka, where he visited the wounded and distributed a million *yen* among the sufferers.

May 8.—The Asiatic Olympic Games were held in Tokyo, participated in by Chinese, Filipinos and Japanese.

May 9.—The Hon. S. Hirayama and Dr. Tomii were appointed officials in connection with the reception of petitions sent in to be submitted to the Emperor.

May 10.—The Railway Board issued a report of revenue for 1916, the total receipts being 134,245,000 *yen*, an increase of 19,920,000 over the previous year.

The Nippon Yusen Kaisha declared a dividend of 70 per cent, net profits for the term being 38,478,000 *yen*.

May 11.—The newly organized Japan American Society held its inaugural meeting at the Bankers' Club, Viscount Kaneko presiding; when speeches were delivered by Premier Terauchi, Viscount Motono, Consul-General Scidmore, Marquis Okuma, Prince Tokugawa, Baron Shibusawa, Mr. S. S. McClure and others.

May 12.—A Cabinet Council decided to summon the 39th session of the Imperial Diet on June 21 to continue for 21 days, the Speaker to be chosen by the Seiyukai, which commands a majority in the House.

The Osaka Shosen Kaisha decided to increase its capital from 24,750,000 *yen* to 50,000,000, and for this purpose to issue shares to the face value of 25,750,000 *yen*.

The Olympic Games closed with the following points: China 49, Philippines 74, Japan 123. The 25 mile Marathon race was won by Japan in 2h, 31m, and 23s.

May 14.—The decree prohibiting trade with enemy nations was enforced from this date, the black list being published in the national Gazette.

May 16.—Dr. Adachi was appointed Minister to Belgium. Mr. Nakamura and Mr. Arai were appointed members of the House of Peers.

May 18.—A Cabinet Council decided on a supplementary Budget of 138,000,000 *yen* to be presented for approval at the coming session of the Imperial Diet.

May 19.—Japanese steamship lines to America raised freight on tea to 30 *yen* per ton, but the tea men demanded that it be reduced to 15. By mediation of the Vice-Minister of Communications the figure was settled at 18 *yen* per ton. The ordinary rate was *yen* 7.50.

Mr. Terada succeeded Mr. Okazaki as chief secretary of the Imperial Diet.

May 20.—Professor Tamai, of the Tokyo Aviation School, while flying with a passenger, Mr. Yugawa, plunged to the earth and both were killed.

May 22.—The United Association of Russian Traders and Masters of Industry planned to organize a new shipping company for service between Japan and south Russia with a capital of 20,000,000 roubles, half to be subscribed by Japanese and half by Russians.

The city of Yonezawa in Yamagata prefecture was almost totally destroyed by fire, caused by carelessness.

May 23.—Premier Terauchi called on Marquis Saionji and had a long conference that has attracted the attention of the public everywhere.

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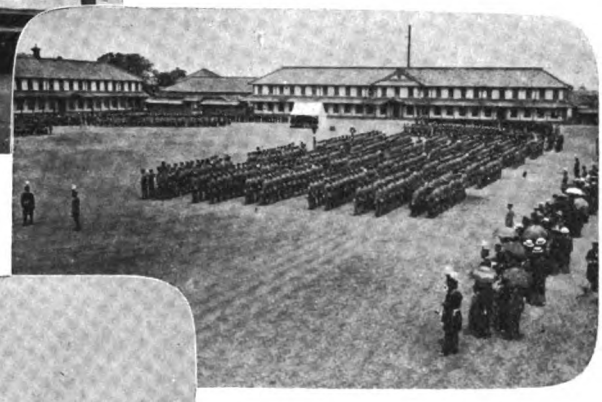

1. THE NEW STAGE FOR NOH DRAMA, PRESENTED TO THE PEERS' CLUB BY HIS MAJESTY THE EMPEROR 2. GRADUATION DAY AT THE TOKYO MILITARY ACADEMY 3. MRS. G. W. GUTHERIE, WIFE OF THE LATE AMERICAN AMBASSADOR TO TOKYO, SEEING OFF THE CASKET OF HER HUSBAND AT YOKOHAMA 4. BODY OF THE LATE AMERICAN AMBASSADOR, THE HON. GEORGE WILKINS GUTHERIE, LEAVING YOKOHAMA PIER FOR H. I. J. S. "AZUMA" TO BE TAKEN TO THE UNITED STATES

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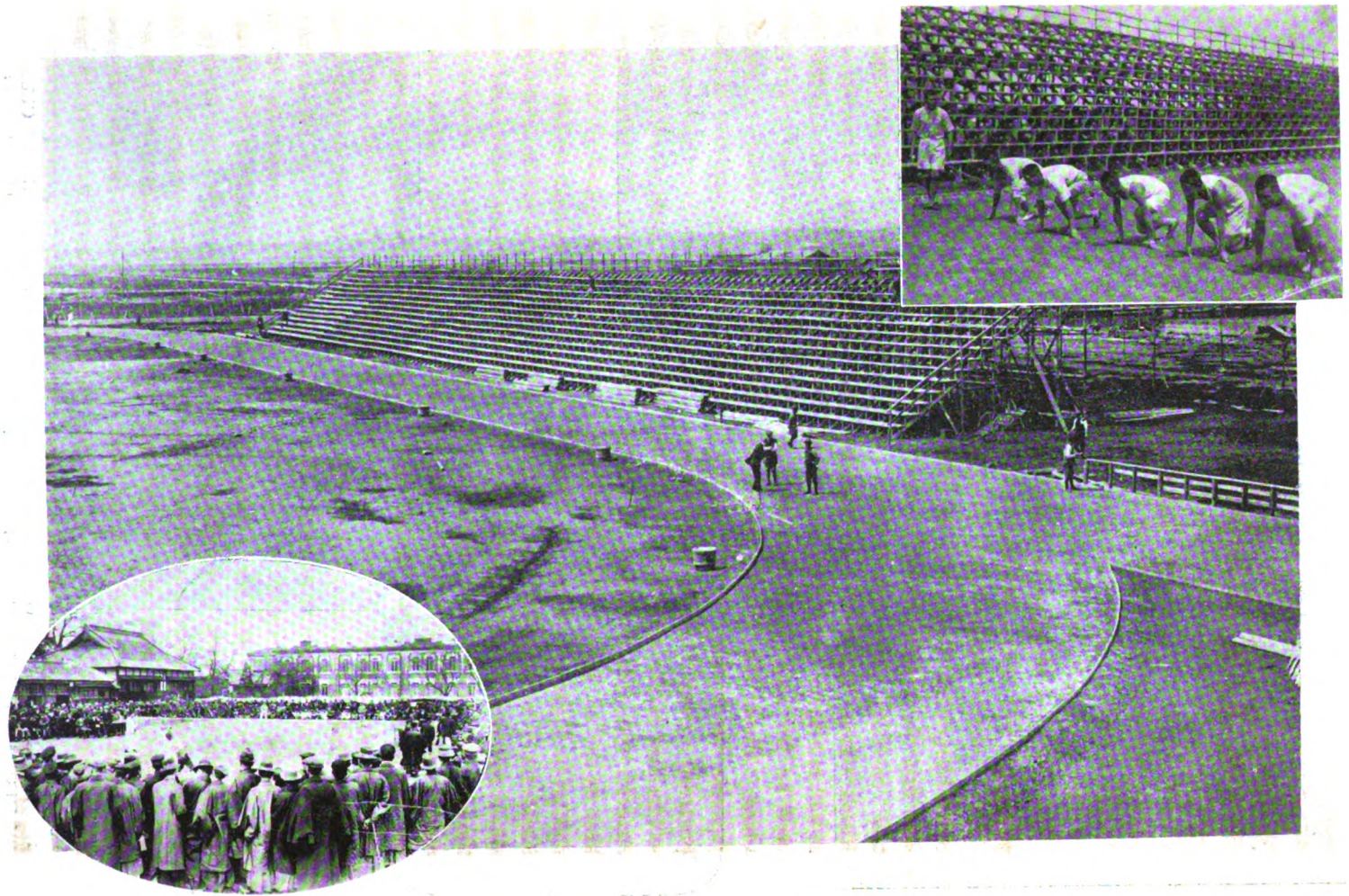

STADIUM FOR THE FAR EASTERN OLYMPIC GAMES AT SHIBAURA, TOKYO

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Pan-Asia

Writing in the *Chuo Koron* (Central Review) Count Otani, ex-Abbot of the Hongwanji Sect of the Buddhists, says that the Powers which Japan must take carefully into consideration are Russia, China, America and Great Britain, as well as France; but of these, no anxiety need be felt save about America and China. From the United States the Japanese are barred, while America is preparing a great army and navy which will be used for the intimidation of Japan. America took the Philippines so as to keep an eye on Japan; and she will not consent to Japan possessing the German islands taken in the South Seas. If Japan allows America to have her own way for the next ten years it will be impossible to escape invasion, invasion by diplomacy if not by the sword. The danger will be enhanced if America should insist on helping China in her independent attitude toward Japan. What Japan needs, therefore, is not more religion or education, but greater and mightier armaments. The article is severely traversed by Dr. Yoshino of the Kyoto Imperial University who regards Mr. Otani's views as extreme and unwise, as well as being in no sense authoritative.

Era of the Pacific

At the inaugural meeting of the America-Japan Society in Tokyo on May 11 the Foreign Minister, Viscount Motono, delivered a very significant address, referring to relations with the United States, in part, as follows:

"It seems to me that there are few questions of such vital moment to the future welfare of mankind as that concerning the relations of Japan and the United States. The Era of the Pacific is already dawning, and it promises to surpass, in the vastness of its activities and influence and in the profundity of its meaning, that of the Mediterranean as well as that of the Atlantic. At last, all the forces, old and new, of the East and of the West will meet. Will they unite or will they clash? This question is today challenging an answer from every serious and thinking man the world over. Without meaning at all to ignore other great factors, I may say that it lies, in a large measure, in the power of the United States and Japan to determine the answer to this question; and, on the answer, for which they will be held largely responsible, the future happiness and progress of the world will depend. Viewed in this bearing, the relations between Japan and the United States become a matter of supreme importance not only to the two nations themselves but to humanity in general. With the awful responsibility they owe to humankind, will Japan and the United States work hand in hand or will they

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turn their backs on each other? I am hopeful that our two nations will always find some essential principles of humankind on which to base abiding relations of mutual trust and confidence. In the maintime, it is important that we should know each other. Knowledge is the only foundation of true understanding and an enduring peace among nations. In this regard, I welcome most heartily the founding of the America-Japan Society, and I am confident that the Society will form yet another strong link across the Pacific and will help the two nations in making long strides towards a complete understanding and firm friendship.

United States and Japan

On the occasion of the inanguration of the America-Japan Society the Premier, Count Terauchi, in part of his very interesting address, said:

"It is a conspicuous fact in history that Japan owes the greatest debt of gratitude to the United States in formulating her national policy of energetic progress and international intercourse, a fact which our countrymen are cherishing today. The United States and Japan are not the same in their political constitution, but both nations are at one in their reverence of humanity, in their love of peace, and in their heritage of a chivalrous spirit. Therefore, though some international questions have arisen between the two countries during the past fifty years, they have ever been amicably solved through their mutual good will and concession Never once in the history of the intercurse of the two nations did they come to such a path as might endanger their cordial relationship. Today, the wonderful progress made in the various organs of communication has so narrowed the distance of the great Pacific Ocean that we are like closest neighbors on either side of a little river. Moreover, by the participation of the United States in the present world war, our ties have been strengthened by a community of interest; and we are on the eve of an attempt to drive a wedge of evil with the sinister object of creating an impassable gulf. We want to narrow that gulf and we intend to fill in that gulf, before it become wider. During the present great European war, England, France, Russia and Germany are too busily occupied to pay the same attention to the Far East as heretofore and even after peace is restored these nations will be occupied with internal reorganizations, political, economic and social and may not assume equal activity in Far Eastern affairs.

"Since a state of war has been declared by the American Government, the United States and Japan have been fighting in a common cause for the principles of freedom, of justice and of humanity. As belligerents the two nations will suffer comparatively little from the damage of the war. Therefore, the function of guiding international affairs in the Far East natually devolves to a larger extent upon the govornments of the United States and Japan.

"In the course of international affairs, it is a case of 'divided we fail united we succeed.' Therefore we hope through the humble efforts of this Society to keep Americans and Japanese united through honest and correct knowledge and understanding so that they may remain good friends during the war and true friends in peace and that the problem of the Far East, in which Japan and America are interested may be solved through a deeper and a more correct knowledge and in

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accordance with honorable motives and principles which will be our guidance."

Baron Shibusawa's Views On America

In his admirable address before the America-Japan Society in Tokyo Baron Shibusawa, who has done so much in a practical way to promote a better understanding between Japan and the United States, said in part as follows:

"There is no need for me to expatiate at this time of day on the importance of maintaining and improving the friendship of the United States and Japan. Many statesmen, businessmen, scholars and others on both sides of the Pacific have been rendering their best services in this direction, with the result that the friendly relations of the two countries have made remarkable improvement in recent years. This is a matter of great joy to me; for I myself have been doing what little I can in the cause of American-Japanese friendship during the last ten years. I may say that there is a certain sentimental reason for the particular interest I take in American-Japanese relationship. To tell the truth, I was in my youthful days a regular conservative, and vehement upholder of exclusivism. When, in the early fifties of the last century, the United States first demanded the opening of Japan to foreign intercourse, I, together with my comrades, stuck to the obstinate policy of expulsion of foreigners, because I had the suspicion that the United States was actuated entirely by an aggressive ambition, as a certain European Power now is. But the Japanese Government of that time complied with the American request, and the international intercourse of the two countries resulted. I have since been an actual observer of what the United States has been doing towards Japan and I was pleased to find that not only did she display no aggressive intent against Japan, but she was ever kind and sincere in leading and assisting Japan, until at last I was thoroughly convinced of the groundlessness of my first suspicion. At the same time I was filled with sentiments of good will and gratitude toward the United States."

The People Are Responsible

Continuing, Baron Shibusawa remarked:

"It is wrong to put the whole responsibility for the international friendship of two countries on the shoulders of the Governments concerned; the peoples in general are to a large extent responsible for the friendly relations of their countries. The United States and Japan differ in several respects: as for instance, in the histories of their development; in their political organizations; in the size of their territories; and in their respective wealth. But there is spiritual identity between our Bushido and a chivalrous soul, and the American sense of humanity and righteousness; and this identity constitutes a powerful factor in drawing together in friendly bonds the two nations. The America-Japan Society now organized has for its object the improvement of the mutual friendship of the peoples of the two nations and I make no doubt whatever that this Society will strive for and achieve the coalition of the heart and will of the two people. During my last visit to the United States, which was made the year before last, a certain American gentleman asked me: 'Why do you take such great personal interest in the promotion of American-Japanese friendship?' and I replied: 'The diplomacy of Governments for the promotion of international friendship is like unto embellishing pictures with

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fragments of gilded paper and cloth, which are apt to come off, whereas international friendship which is based on the mutual good will of the peoples is as firm and durable as the picture itself, painted in oil. So I am doing what I can to effect the so-called people's diplomacy for the sake of American-Japanese friendship.' But I would go a step further and declare that true bonds of friendship between any two nations connot be drawn only by the conciliation of friendly sentiments, but they must be united by a community of interests. This is the reason that I have long been advocating the economic co-operation of the United States and Japan in developing the boundless resources of the Orient."

Japan To-day

In a rather pungent article in the *Shin Nippon* Mr. Oshikawa, a member of the Imperial Diet, says:

"The Japanese people of to-day are afflicted with two diseases. One is the fear of foreign nations, and the other is the contempt of Oriental nations. For the strong nations of Europe they entertain unbounded respect and fear, and towards the weaker nations of the Orient they are haughty and insolent. The result is that the European nations make nothing of treating the Japanese with contumely, while other Orientals do not repose such confidence in the Japanese as they might be expected to do. These two diseases have been fostered by Bureaucrats and their rule. For they are the men who had long experience of being bullied by superior foreign nations in their diplomatic intercourse. Like the cowardly fighting cock which has once been defeated in his contest by a stronger cock, they cannot meet their old adversaries without shrinking and sneaky fear. Europe and America have become in their eyes the watchwords for fear and trembling. On the other hand they are so lacking in wisdom as to look down on weaker nations of the Orient. Before such weaklings the Japanese boast of being the leader of Asia, etc. But which nation is ready to treat Japan as a champion of Pan-Asianism or leader of the Orient? The Japanese fear of Europe and America has begotten unmanly humiliation; their contempt of weaker nations has engendered vanity and indolence."

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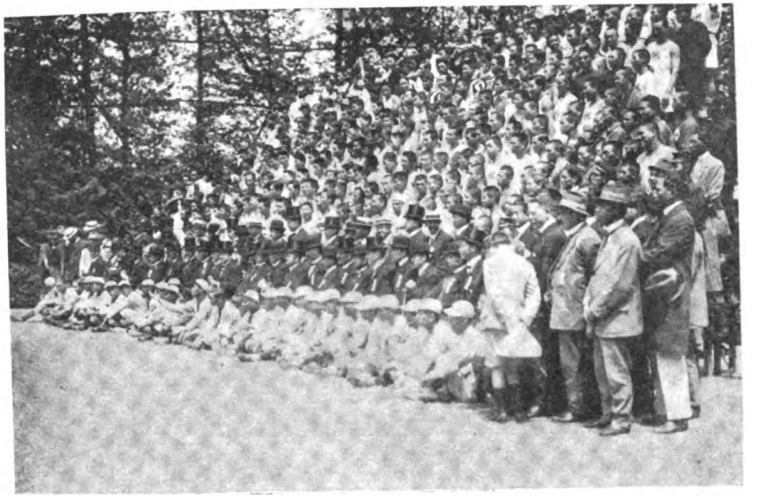
ENTRANCE TO THE ORIENTAL OLYMPIC GROUNDS

MARQUIS OKUMA ADDRESSES THE CHAMPIONS

PARTICIPANTS IN THE OLYMPIC GAMES LINE UP



THE CHAMPIONS OF CHINA, THE PHILIPPINES AND JAPAN

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1. GROUNDS OF THE ORIENTAL OLYMPIC GAMES IN TOKYO 2. THROWING THE JAVELIN 3. THE SWIMMING CONTEST 4. HASHIMOTO WINS THE 25 MILE MARATHON RACE FOR JAPAN

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